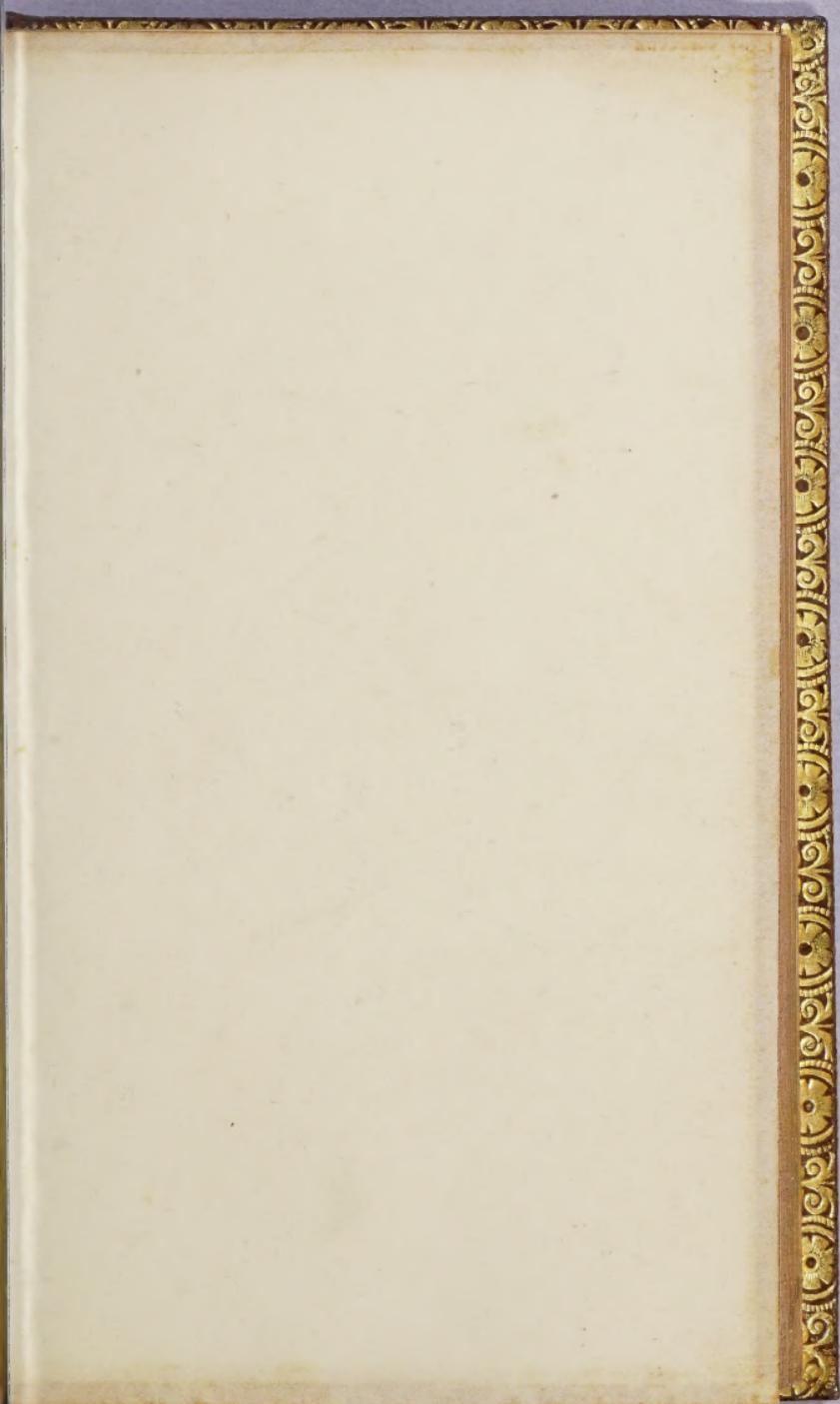
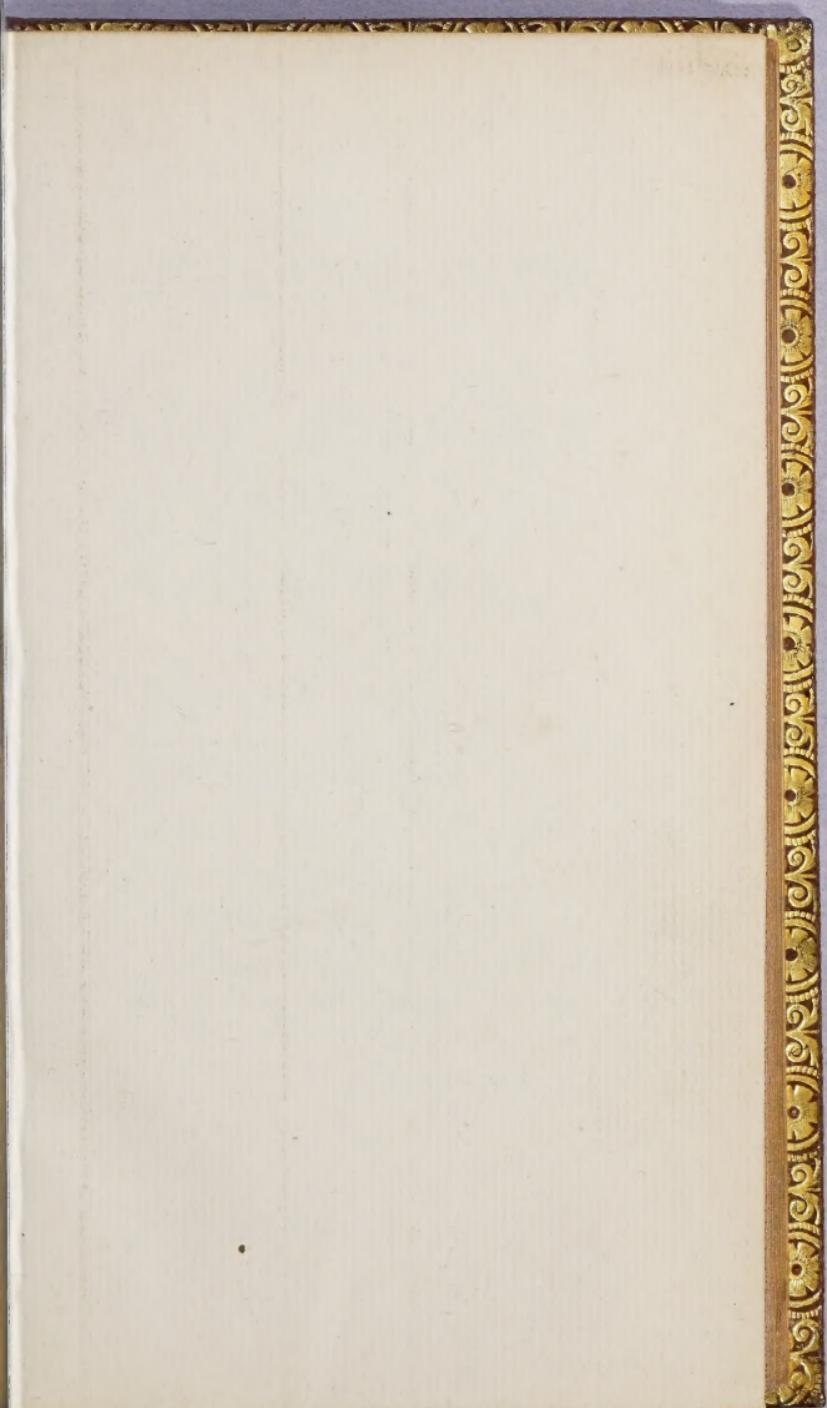




John Carter Brown.



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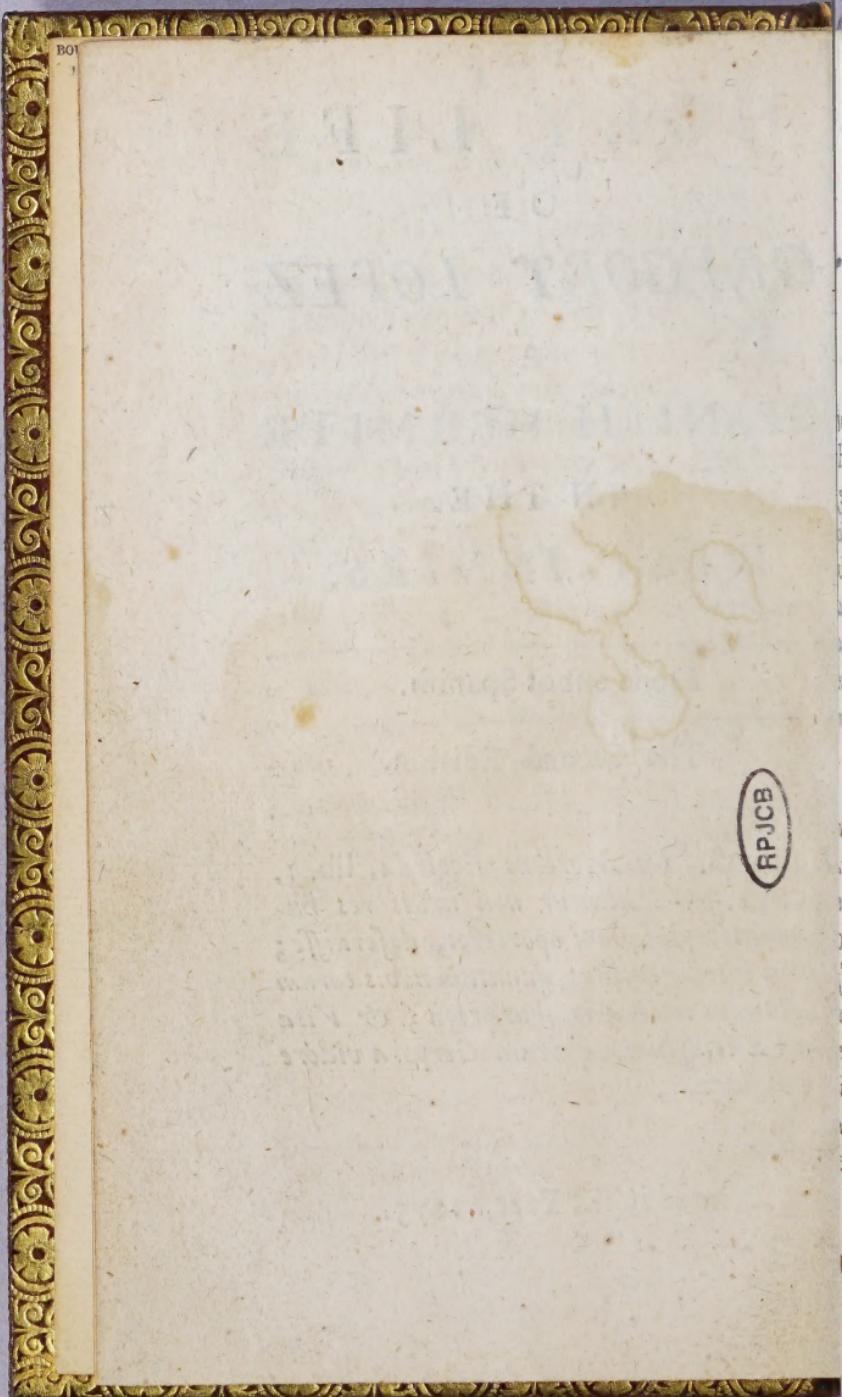
THE
HOLY LIFE 4
OF
GREGORY LOPEZ,
A
SPANISH HERMITE
IN THE
WEST-INDIES.

Done out of Spanish.

The Second Edition.

August. *De Moribus Ecclesiae*, lib. 1.
c. 31.-----*Videntur non nullis res hu-
manas, plusquam oporteret, deferuisse;
non intelligentibus, quantum nobis eorum
Animus in Orationibus profit, & Vita
ad Exemplum, quorum Corpora videre
non sinimur.*

Printed in the Year, 1675.



THE P R E F A C E.

Pious Reader, JOHN CARTER BROWN

Yon are here presented with the *Holy Life of Gregory Lopez*, a lively pattern in these latter times of the Solitude Devotions and Mortifications, of the ancient Hermites. Before which I thought it necessary to give you a short Character of the Person, as to two chief practices of his life, his Devotions, and his Mortifications; that so the following Relation, in which several things at the first appearance may seem to you very strange, might be rendered more intelligible, and less surprizing.

Lo here, then, a Yong Man, who, after he had in his Childhood lived about six years with an Hermite in Spain, was drawn from thence by his Parents, and made a Noble-man's Page in the Spanish Court; But there also, addicting himself, in whatever exteriour employment, to continual Mental Prayer, at length, now twenty years old, left Court, Kindred, Relations, Country, and sought a greater solitude and recess for his Devotions in the West-Indies: where being perceived, af-

BOY
The Preface.

ter he had first, with Prayer, and Fasting a whole Lent together only with Bread and Water, implored the Divine direction in what way he might best serve, and wholly devote himself to his Heavenly Majesty, he withdrew himself into the remotest parts inhabited by the Spaniards, and there in a Desert built himself a Cell, lying on the ground with only a Sheep-skin or two under him, making, during his whole life, only one meale a day, and in his former times eating no flesh, but feeding on wild fruits and herbs (amongst which in some places Purflane and Wild Quinces were a good part of his diet) and on Maiz, or Indian Corn parched; without asking this of any one; but as God, by the gift of the Spaniards, or many times also of the wild Indians from time to time made provision for him; and so spent day, and night, whenever not asleep, in Prayer.

Wherein also he chose for his first Exercise only those words of the Lord's Prayer Fiat voluntas tua, sicut in cælo, & in terra, Thy will be done, as in Heaven so on Earth: Amen, Jesus. By which words he implored the Divine Grace, in all things, both to do, and to suffer, God's will: God's will be done both in, & on, Him, in

The Preface.

an entire resignation of himself to it; and by Him in a perfect obedience of it; Even as God's will also is done in Heaven by the Holy Angels the Citizens thereof; in their punctual obedience, there, to all his commands, Psal. 102. Which practice he continued for the three first years of his retirement, repeating these words mentally at every respiration, or taking of his breath; whatever other necessary exteriour employment at some times might happen to detain him: there being indeed no external action, whether common or also sacred, as reading the Scriptures, or pious Books, but that well consisteth with internal

Prayer: (As Nehemiah's Neh. 2.4,5. heart was lift up in Prayer

whilst he made his addresses to King Ahasuerus): And the Apostle's Precept of praying always, with much care and reflection, may be observed in a literal sense: as also we read of several Saints that had attained by custome to a perpetual sense of God's Presence, and converse with him, in the transaction of their most serious secular affairs: And the Angels or Seraphims, that had no rest night or day from saying, Holy, Holy, Holy, [Apocal. 4.8.] yet are not hereby excluded from all other offices or

The Preface.

service. But here we may well conceive this Devotion of Gregory's not always performed with the same degree of attention and application of mind, but admitting some remission, as accompanied with other necessary actions, or also recreations: And again; that the recital of these words, after a custome and habit thereof, became much more easy, as he said; [chap. 26.] and so readily recurred to his mind, that it would have bin the greater difficulty to forbear them: as things accustomed run in our fancy, when we would chase them out of it: and as we see a Musician's fingers after long practice, even whilst he discourses, to play-on the same tune, and observe all the same its accustomed stops and motions. Nor will he wonder at such an holy exercise, its not being totally extruded or intercepted by other actions, who well considers the strange agility and volatileness of the Mind, and how hard a thing it is to think steadily on one thing only at once; And he that observes the great industry one, much encumbered with secular affairs, must use to perform his devotions without other thoughts intruding and molesting them, may apprehend the same difficulty of one much practised in devotions to transact other affairs without a mixture of these. Yet, in this time

The Preface.

so holily employed, he saith, he was not free from many terrible Temptations, [many of them, we may suppose, from the concupiscences of the Flesh, in such a restraint of his nature from all its contents; and perhaps others yet higher from

Satan, (such as St. Basil, † Ep.ad. Chione well experienced in Lonem.

this way, mentions to his

Scholar Chilo, † when designing such a retirement, as the Uselessness of such a life for the common Good, or Vain-glory in the singularity of it; Curiosity for news, and the knowing of impertinencies already forsaken; Inconstancy in his purpose; Distrust of subsistence, and the like;] which, he saith, chiefly assaulted him in the remission of his attention to his Prayer, and that his doing the same thing with a greater fervour of spirit and devotion was his best and usual remedy for repelling them.

His Three first Years spent in this Exercise, he advanceth to another, wherein this Voluntas Dei is compleated; A perpetual Act or Exercise of Love: the loving of God with all his mind, all his soul, all his strength; and his Neighbour in the same manner as himself; (which is the summ of God's Law & of his Will); an Exercise never varied or declined from,

The Preface.

till the day of his death ; and which *Act of Love* always accompanied whatever his other exterior or interior actions : his former Mental Words being now more sublimed into *Affections*, which he vented in continual *Doxologies to God* ; in *Prayers* and *Intercessions* for his Church, for the *Conversion* of the *World* to the true *Faith*, and of *Sinners* to an *holy Life* ; as also for the particular relief of those persons who declared to him their necessities, as very many upon experience had of the efficacy of his *Prayers* came, in their distress, to desire them. The effective expressions he used in these *Exercises*, he said, were usually such as those of the *Psalmist*---Praise the Lord all ye Nations, praise him all ye peoples---Bless the Lord all ye works of the Lord ; praise him, and glorify him for ever---Let all the earth adore and bless thee, O Lord.

This *Exercise of Love* he continued, when alone, in deep silence (saith Father Losa, a constant observer of his daily practice for the six last years of his life,) all the day (never entertaining sleep in the day time, though in so hot a Climate) and all the night, except some part thereof, (which, by reason of his great abstinence, was only some few hours, wherein he took his

The Preface.

his rest, after having spent some part of an hour each morning in the reading of the Holy Scriptures: (which he had, by the frequency of reading them, and a most excellent Memory, as it were all by heart, and in the words of which

he (like our Lord ||) many times returned his answers, and advices with a strange operation of them

upon his Consulters): Ne-

ver using any Candle-light, nor having his Head covered; without walking abroad, or taking the wonted pleasures of Solitude, the Prospect of a flowry Field, a beautiful Wood, a Crystal stream, or so much as suffering himself to descend into a pleasant Garden adjoining to the House he lived in. And in this Exercise he remained so fixt and constant, as, when asked what he would do to prepare himself for Death; or in the assault of some strong Temptation; or, if he were a Priest, for saying Mass; he answered, the same, and nothing more than that which he then did: for that he was then actually giving to God all he had; And more he could not give, unless of his mercy he bestowed it on him: And in his last sickness, demanded, whether his pains did not a little distract his mind

[Mat. 4.4,7,

10. Luk. 10.

28. Jo. 7.

38.

The Preface.

mind from this his Exercise, he answered: ni un punto, Not a jot. In his receiving and making Answers to, those that came to visit and confer with him, the same Exercise was still continued; he much recommending the practice of Nehemiah, praying to God, as he spake to the King; and of the Macchabees, fighting and praying:

And, on all necessary occasions of his Neighbour that required aid & assistance, he more willingly betook himself to Prayer, than to other external means, saying; It was better, to negotiate with God, than with Men: (God, who we are sure can do our business effectually; and who in all our needs expects to be solicited:) and, as to discoursing with others even of spiritual matters, that It was better to speak with God, than of him.

Out of the same habit of Prayer ordinarily the Discourse that passed at his Meals, and in common Conversation, if not Spiritual, he spiritualized unto himself, and elevated it to such an higher sense, as nourished his Devotion, and afforded matter of Doxology, or Prayer; of which you may see many instances in the Fifteenth and Twenty-eight Chapters of his Life, following herein the frequent example of our Lord; who, when the Samaritan Woman was

The Preface.

was speaking of the water of Jacob's Well, discoursed to her concerning the water of the Spirit, in his power to bestow on those that ask it of him : and, from the People's following him for Corporal food, took an occasion to discourse of their seeking after that Bread that would never perish ; and of the Living Bread of his Body and Blood exhibited in the Eucharist : Upon restoring to the Man born-blind his Corporal sight, preached to his Auditors how He was the true Light of the World whom who followed not walked in darkness : Upon the Jew's pouring out water drawn from the Fountain of Siloah, and offering it on the Altar in the Feast of Tabernacles, told them that the Living Waters flowed from him ; inviting all that were athirst to come and drink freely of them : Upon the Jew's asserting of their freedom, as being the Children of Abraham, discoursed of the Spiritual Bondage all wicked men, however descended, or of whatever visible Church members, suffered under Sin ; and that all such were the Children of their Father the Devil. So, upon Thomas's curious Enquiry after the way and the place whither our Lord said he was to go shortly, Jo. 14. 5. Answered him. That He himself was the Way ; And, that none could come,

BC

The Preface.

come, or be admitted, to the Father, but by and through him. And, upon Philip's, again, desiring, that he would only shew the Father to them and this would satisfy them, Answered him; that He was in the Father, and the Father in him; and that the words and works he spake and did were those of his Father; and that in the one they saw the other, framing a Reply for Edification, where the Request relished of Curiosity. Thus also Gregory imitating this great Master purified all he spake, or heard, and sublimed it into Devotion, and Meditation of Heavenly things.

This his continual Interior Employment made him also so great a lover of Silence, as he became a most exact observer of it all his life: and, upon a certain occasion, he told Father Losa, that for two years space he sealed up his mouth without speaking more than to salute his Host or Entertainer, whom he saw only once in four and twenty hours. And the same Father Losa affirms, that in all the time he lived with him, though watching him very narrowly, he never heard him speak an idle, that is, as he explains it, a needless word. Upon the same constant internal entertainment of his Mind, when any came to visit him, among which were several Noblemen and

The Preface.

and Bishops, he continued silent, even though the discourse happened to be of spiritual matters, unless he were asked some Question, and that also thought by him pertinent; or, where seemed to him some manifest necessity (yet of which he was a severe Judge) in which cases he spake very freely. See Chapter the Eighteenth of his Life, and Chapter the Tenth. Of which Silence he gave Father Losa one time this reason; that, after he had betaken himself to Solitude, he accounted all men better and wiser than himself; and therefore, unless asked, never counselled any, nor made himself a Master to others. Therefore also, though well seen in all sorts of Learning, Divine, and Humane, (of which more by and by) yet, whilst others discoursed on such subjects in his presence, he sat silent, and as one ignorant; and, asked afterward by F. Losa, why, so well skilled in such a matter, he mingled not in the discourse, he answered, that He spake not what he knew, but what was necessary. And, in another Religious Man's company that discourse much and eloquently on a pious subject, when he had sat a long time silent, being asked after his departure the reason of it, he said, That person was more edified by Silence, than by Speaking. And so

so it was, that the example of such his Silence had great effect on some of his Visitors, making them reflect on their own loquacity; and begat much reverence toward him in those frequenters of him that knew his great abilities: though with others it much diminished his reputation for a time, who upon his fame expecting great matters, and entertained with silence, accounted him a Fool: Knowledge being a treasure so rarely concealed, that those, who do not shew it, are judged not to possess it. A thing well known to him; and this a Mortification, and mastery of himself, he much rejoiced in. And, upon the frequent observation thereof, he being asked, How one could attain so easily to hide and conceale those Graces, Vertues, and good parts, God had given him, he answered, That such a thing was not hard to one that had a lively Faith. For, if a man certainly believes, that whatever vertues he hath are seen in the Court of Heaven, what will such a one regard their not being known in the Village of this World? And so, from his own Behaviour suitable to his Faith, the Village of this World hath lost the knowledge of much of his true worth, and Christian Perfection.

Thus much of Gregory's admirable observation

The Preface.

ervation of Silence, and living in a continual Act of Prayer, and the Love of God; which things yet are not so strictly to be understood, as that he spent not some time as it were for his recreation, but in order also to God's, and his Neighbour's, Service, in several sorts of Divine and Humane Learning. For, we read in this Relation of his Life † Ch.8.10. of his great knowledge both 16.18.25. in the Ecclesiastical and 27.28.

Imperial History: in that of the several Orders of Religious, their Founders, and Progres: Of his accurate skill in Geography, Anatomy, Physick; that he had great judgment in the properties and natural vertue of Herbs; that he was well read in the Mystical Theologists, Thaulerus and others; and in Saint's Lives, and other Spiritual Books. Which Books, besides that learning he had acquired in Spain, probably were communicated to him by his charitable Hosts in those places where he was entertained; they being persons of quality, and one of them a Priest, in whose house he lived about Four Years; He being also endued with a most admirable Memory charged with no Secular affairs, or objects, nor muddied and clouded with the fumes of a gross, compounded

pounded, or intemperate Diet ; (of which his Memory himself said, that he never forgot any thing that with care he committed to it) ; and with a most sharp Wit, and clear Judgment, as appears every where by his prudent Answers ; and, by the help of these, reading Books with great celerity & speed; so that Father Losa saith of him, that he read over a Book in ten Hours, which would have held another a Month ; and that in about twenty Hours he read over St. Teresa, so as to give a ready account of any particular therein : and lastly, by his perpetual Solitude and Silence, reserving all his time to himself ; having lived thus for Twenty-nine Years after his leaving Spain, before Father Losa dwelt with him.

We read also there, that, being requested by a learned Divine upon some conference with him, he writ an Exposition of the Apocalypse ; made a Chronology or Succession of Times from the Creation to Pope Clement the Eighth; Extracted, out of the Histories he read, a Summary of the Faith, Laws, Customs, Conversions of Nations ; had a Globe, and a Map made with his own hands ; made a Book of Physick containing many Experiments, and remedies easily procurable by poor people, and

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The Preface.

explaining several Qualities of Simples and Compounds : writ Meditations on the Life and Death of our Saviour, and on our Blessed Lady his Mother : writ many hands singularly well : And, as to some Corporal Employments also, that he cut out and made all his own Cloathes, fitting them better than others could for his infirmities ; excepting his Hat, and Shoes ; and also washed them himself ; that, in his first beginnings so full of fervour, he spent some time in digging, planting with herbs, and otherwise cultivating, a little Garden djoyning to his Cell ; yet doing these things still with a mental Fiat voluntas in his heart never omitted : And, after Father Losa's sojourning with him, that after their Meal either be to Father Losa, or Father Losa to him read some pious Book ; and often it was, that this his Companion admired his swift reading over S. Teresa's, and some other, Books, communicated to him, I suppose, out of Father Losa's Library ; for he had none of his own. Besides, the Afternoon-Visits so frequently made to him persons of all conditions, Laicks, Religious, Bishops, and the chiefest Secular Governours, to whom he freely at all times exhibited his service, are to be esteemed reasons of his Contemplation ; and (besides

BC

The Preface.

sides that of his Daily Intercessions) to have bin very beneficial Charities to his Neighbour in the Spiritual Advices he gave them, frequently experimented very successful.

So that Gregory's Life, like that also of the Ancient Hermites, was a Mixt Life, not all Contemplative, and Prayer, but divided as it were between God and his Neighbour, (though much the greater part God's, contrary to the common lives of others) : and his Studies and reading of Books may answer to their Corporal Labour mixt with their Devotions ; and his making Globes or Maps to their making Hurdles and Baskets. All this then here said shews some intermissions and relaxations (allowed also by him Chap. 19.) of his mind from that heighth of Contemplative Prayer which he used at other times : Though some inferiour degree of such Contemplation may be said to accompany continually whatever other his employments. And with this I thought fit to pre-acquaint the Devout Reader more at large, lest he should apprehend, that in the following Relation, to make things seem the more admirable, they are represented such as are impossible ; and should be discouraged from believing such a manner of life either imitable, or true.

From

The Preface.

From Holy Gregory's Devotions, to proceed to the other thing I named, his Mortifications. First then; in these his Devotions it was his custom to transact all things internally without suffering any thing outwardly to appear, unless it were kneeling, before his infirmities hindred it: He uttered no Groans or Sighs, though he said, he sighed and groaned almost a thousand times a day, and was almost continually talking with God mentally; he shed no Tears; did not lift up his Eyes, or hold up his Hands, or beat his Breast; whilst others in his presence discoursed of Spiritual matters himself kept Silence, perceiving, as he said, many that talked of God more for love of themselves, than of God. Having received in his beginning the Gift of Tears, he petitioned our Lord to take them away, (and was heard) being affraid to expose himself to the danger of adhering with his Will and Affections to any Spiritual Consolation, i. e. to something besides God: He kept a watch over his own Nature, as his Enemy; allowed her no content even in Spiritual things, of which he could hinder her; denuded her every thing he perceived her to have, and, being asked, Why he dealt so severely with her, he answered, Because he had found

[a 2] her

BC

The Preface.

her false and treacherous unto him. This prudent Man discovered, that in any composition made with her she did over-reach us, and that it was safer quite to wean her from, than to moderate, her desire; and much easier to deny her all, than to grant some, and deny her the rest.

For this cause, he also concealed what passed in his Interiour from the knowledge of others, to stop all entrance of Vain-glory into his Soul, and knowing how apt Nature is out of every thing to extract Self-love. For this, when asked also about his Parentage and Kindred (supposed to be Noble, from the great civility, gentleness, and confidence observed in his behaviour, when treating with Persons of Quality) he said, What mattered that? nor were they ever known; nor he supposed to bear their right Name. For this, He often changed also his Abode, when he began to be much esteemed, or well-treated; putting Nature frequently to her shifts, and reducing her to her former necessities: whilst the Divine Providence also by this communicated to more places the benefits of his Sanctity, and good Example. For this, he sat silent and attentive as a Learner, when others in his company spake of Divine matters; and, after so much reading

The Preface.

reading and study, desired to seem a person of no understanding ; and in general bare a great affection to Silence, as being one of the greatest Mortifications Nature can suffer, and the certain cure of a thousand oversights, she would still be making, in exalting her self, or detracting from others ; and thus constraining her as it were into Solitude the beloved Companion of Silence : For, who saith nothing, what doth he in company ? For this, he would not suffer himself to premeditate or compose what he was to say, before-hand, thereby to perform it the more plausibly ; having observed himself formerly crossed and disappointed when he had such a design. For this, in any Favour done by him to his Neighbours he much desired, that God alone, not he, neither in whole, nor in part, might have the thanks : and therefore, when some Spiritual Persons (saith Father Losa) went to him to propose their doubts, he sometimes did not answer them himself, but requested of our Lord to resolve them immediately unto them : and had his request granted him, see Chap. 15. For this, he had an aversion to Visits, for the Vain-glory that might lurk in them, (though never refused any) especially of Great Persons, and, after some time, humbly re-

[a 3] requested

BC
The Preface.

quested the Viceroy (who much loved, and was loved by, him) to forbear them. To keep Nature also the lower, he would not suffer her to take the common pleasures of Aire, Water, Earth, afforded to all the Creatures, not so much as that of a Garden joyning to his House; and, when he was in Mexico, departed thence before day, that she might not please her self with the fair Buildings, and other Ornaments thereof; using all art, as he said, that nothing of the Creature (as much as he could prevent it) might enter into his heart, that God might wholly possess it; and carrying himself as if he were far above, or far below, any entertainment this World could give him in any kind. His Infirmitiess were very great and frequent in his latter times, perhaps by reason of the crudities of his Herbe-and Fruit-Diet in his former; especially the Colick; and he made his one Meale a day with as much pain, as others do, pleasure, not able to swallow a bit of Bread unless moistened with something liquid; and yet he never discovered to others, nor to his Companion his pains, or maladies, nor eased Nature a little with complaining, or talking of them, or asking remedies for them, but as his looks and weakness betrayed them, and others questioning made him confess them. Again

Again, he exercised her in such a singular way of Poverty, as though he had reserved nothing of his own, lest his Flesh might perhaps abuse it to intemperance ; and had distributed that which he had in Alms at his arrival in the West-Indies to the value of about eight hundred Crowns, yet, depending wholly on the Divine Providence, he never asked any thing of any person in what-ever his necessity , and though it were where he was not known for a Poor man ; in his journeys from place to place, taking his rest at night without victuals or lodging, unless by any on their own accord, offered him ; and so it was, that in a convenient time (though not without some sufferings) God still provided those that, unsued-to by him, in all places, whither he came, entertained and supplied him. It seems his strong Faith in God easily obtained of his Heavenly Majesty whatever he wanted : and the security and confidence, which by this Faith he had in such Providence caused such an extraordinary resolution : yet in this, wherein he was singular, he both admitted and commended the contrary practice of others that are in want, as well saying, he said, to Them, but not to Him. But, besides this, whereas Diet, Lodging, and Cloaths, are the

The Preface.

three great Necessaries for Man's subsistence; For the first of these, Diet, he a Yong Man might conceive that in such a Southern Climate, where the hotter Sun makes a better concoction of such food, and Nature is more prodigal of many of her good things growing of themselves abroad without any cultivation or husbandry, might conceive I say, that such sustenance though not delicate, yet so nutritive, as would serve his turn, might be found in the fields or woods, or in a garden planted by him; as indeed it was. And though this, afterward, proved hurtful to his weak temper, yet such attempt of his I think, cannot be accused of temerity; since with such a simple, and coole, and the primitive Diet, many in the like Solitude have arrived to a very old age; and the Hermites were, mostly, long-liv'd. S. Paul the Hermite attained to an hundred and thirteen years, and S. Antony to an hundred and five; And since also, when a sickness or distemper happens after using such diet, it is no certain conclusion, that this Diet is the cause, and not some other accident: Nor, that what at the first some way disorders us may not with custome be rendred more digestible and nutritive. For the second, Lodging, it was easie either to find a Cave,

The Preface.

lave, or Grott, or build an Hovel ; and two Sheep-skins served him for a Bed. And, for the third, Apparel, when his Habit was worne out, he might put himself into some Man's Service, till he gained wherewithall to buy another ; as several times at first, when none given him, he did ; and with a Month or two's labour could gain such a course one as he wore, being his own Taylor. Such grounds as these among others this Holy Tong man might have of a self-sufficing, and non-mendicant Poverty, and such as he intended should be no way burdensome to his Neighbours ; nor, beg another man's, after he had given away his own.

[I do not say here but that in some of these things this Holy Man at the first might commit some excess, and be too severe to himself ; but there is such a violent Concupisence, (I say not of the Holy Spirit always, but sometimes of the Superior Nature or faculties of those Persons, who have tasted much of the Spirit,) against the Flesh, as doth equal or transcend that, in others, of the Flesh against the Spirit ; so that they think they have never enough mortified this their Enemy that ruines so many Souls, so as perfectly to destroy the roots of sin in her ; and therefore some-

The Preface.

Sometimes they may make in this way some over-sights and exceedings, whitch the same Holy Spirit afterward in good time moderates and rectifies. But, how few are the faulty in this kin', and how apt is the World to blame those things for faults that vary from common practice, though indeed singular excellencies?]

Lastly; It was his custome to take any one's part against himself: when any spake ill of him he not only excused not himself, but always excused them, earnestly, and constantly; first, as to their intention, always presumed good; and then, as to the fact too, the best he could; saying that he himself, seeing or hearing what they did, should have spoken so too: and presently cancelled the memory of any such injury done him with saying, God forbid, that he should distract his soul with thinking thereon.

He ever spake well of serving God in ways lawful, though different from his own; saying also, that God was much delighted with variety of Spirits; and that these were a great Ornament of his Holy Jerusalem. He used nothing singular in the fashion, or matter, of his Habit. He was a great defender of all Religious Orders; as also of all Governours and Superiours,

when

The Preface.

when their Subjects in his hearing speake any thing to their dishonour : saying, If they were in their place, they might possibly not do so well : Or, What good loth such a speech here ? Or, That they hould tell Them so, not Him : Or, That they durst not say any thing in Their presence : or the like. And he spake ill of no man himself, Heathen, or Heretick: but, in mentioning Vices or faults, concealed Persons. All these things being great affronts and disgusts to our Corrupted Nature, well pleased to depress others, to exalt our selves.

Such were the Mortifications of this Holy Man, and so continued his Devotions, in great Solitude, Silence, and Abstinence. A life, which, if not very much to be commended and admired, that thus trod not only the World, but Himself, under his feet, without any signes of Pride; Yet seems to be shieldeed and protected from censure by that of Elias, spent much of it, in the Forrests of Carmel, in Solitude: and, after him, by that of the Baptist, who is said to have come in the Spirit of Elias, and lived from his Childhood till Thirty Years old in the Desert of Judea, feeding on such provision as the Wilderness afforded;

The Preface.

afforded: and, after him, by that of our Lord himself for a season, who lived in the same way, as John, for Six Weeks, only adding to it a stricter, that is perpetual, Fast; and who probably, till the age of Thirty, spent much of his time in Solitude, and Prayer, and abstaining from common Converse; Joseph, whom our Lord assisted in his work, being supposed a Wheel-wright, aratra conficiens, &

jugaboum, and such other || Contra Husbandry-geere, as Justin Tryphon- Martyr saith ||, and following his trade at his own

nem. House, and both He and our Lord's Mother attending on this Son of God with great reverence, and silence, discerned by them from his Behaviour also more than a Man, and retaining doubtless at home the same gravity which he had when at Twelve Years old he sate among the Doctors: who also afterward, when more full of business, rose anights, and went into Solitude for Prayer; And when he was at Jerusalem retired at night, even to the last (for, there he was apprehended) to the Mount of Olives to betake himself to Prayer.

To go on. Again; Such Life protected by that of Anna, Luk. 2. 35. continuing

The Preface.

ning in Fasting and Prayer night and day; by the Lives also, in succeeding times, of the Ancient Hermites in Syria and Egypt, famed for their Sanctity by Antiquity; and favoured frequently with the Gift of Miracles and

Prophecy: of whom S. † De Mori-Austint—Qui secretissimi bus Ecclesiae. penitus ab omni homi- c. 13.

num conspectu, &c.----

Who living most retired quite out of all sight of men, contenting themselves with only Bread (which at certain seasons is brought them) and Water, inhabit most desolate regions, enjoying a converse with God, to whom they adhere with most pure minds, & are most happy in the contemplation of this Beauty, which is discernable only by the understanding of those who are Saints. Of these I will say nothing; for they seem to some to have too far abandoned humane affairs; such persons not considering, how beneficial to us their Spirit is in Prayer, and their Lives in Example [in the contempt of those many worldly non-necessaries, which others so much labour for, and in a constant vacancy for spiritual Exercises] whose Bodies we cannot converse with.---- This so transcendent a pitch of Sanctity who-

The Preface.

whoever of himself thinks not admirable
& venerable, how can my discourse more
perswade him? *And such life this Father
deliberated once of following himself.* Con-
fess. I. 10. c. 43.

But S. Basil, *that Great Light of the
Eastern Church, actually betook himself
to it, after he had travelled through E-
gypt, Palestine, Syria, and Mesopota-
mia, and seen, and admired the Lives of
the Holy Hermites there;* and Gregory
Nazianzen, *by his invitation also, not
long after; both which lived in the De-
sert of Pontus near the Euxine Sea, in
two several Cottages or Cells, feeding
much on Pulse, and Herbs, and roots, and
complaining of the barrenness of the soile
to afford even them.* We

Epist. 12. *have a Letter† of Gregory
Nazianzen, begging some
herbs of another Hermite, whose ground
was more fertile, to entertain S. Basil
therewith: But afterward S. Basil's Mo-
ther, who followed her Son, and came to
live in a Town not far off, supplyed them
with such provision, as they would admit.*

*In which Desert Grego-
† De Silentio gory Nazianzen saith
in Jejunio. of himself + Carnem
meam ætatis flore la-
sci-*

The Preface.

civientem, &c.---I macerated with many and frequent labours, my flesh wantonizing and raging in the flower of my age. Repletion of the Belly, and the lusts attending it I quite cashiered; by the help of temperance my eyes were fixed within their lids; I subdued choler, fettered my corporeal members, deplored my orepast mirth. All submitted to *Christ*; and former things all vanished; the ground was my Bed, the coarsest raiment served for my clothing, & hereto I added watchings, and showres of tears: in the day-time I set my shoulders to hand-labour, all the night I fixed my Body like a Statue to singing *Hymns*, admitting no kind of humane pleasure, no notion to my mind and thought. Besides, That heavy burden that riches lay on us, I hrew it off; that, discharged of every oad, I might more light ascend to God. From which wealth [saith he

elsewhere †] I reaped only *Apol.* 1. this fruit, to Contempn it; and to have possessed some things, before which I preferred Christ: and now the *Word of God* became to me sweet as the Hony-comb. *And* thus S. Basil in his *invitatory Epistle* † to Gregory † Ad Greg. in the praise of such a life, Naz. Ep. 1. Ecquid beatius, quam

homi-

The Preface.

hominem in terrâ, &c. Is there any thing happier, than for *Man* upon earth to imitate the Melody of *Angeis*? At day-break immediatly to begin his Prayers? And in Hymnes & Songs to worship his *Creator*? Then, the Sun appearing, to repair to his employments, but at no time without Prayer? *And in his † Ep. ad Epistle to Chilo † his Scholar Chilonem.* turned *Hermite*, he answers the Objections, (the suggestions of *Satan* he there calls them), usually made against such Solitary Contemplative Life. To which the sum of his Answer is :----That, in a world, even of those that profess Religion, so wicked and seducing; the advantages in a more Active and sociable life of doing, or receiving, good, do not equal the hazards of doing ill. Here then these two *Holy Fathers* lived after such a manner as *Gregory Lopez*, for four Years; and had so continued, if a Superior Authority, upon a great Persecution of the *Catholick Church* suddenly arising under *Valens* an *Arian Emperour*, had not called them forth to hazard their lives in its necessary assistance, in a scarcity of Persons so eminent for Learning, and Sanctity.

Next

The Preface.

Next : If from the Life of Gregory its being patronized and countenanced by such Authority, and Example, we proceed to Reason, and weigh, in its Scales, the two general different ways of living, the more Active and Secular, or the more Solitary and Retired : 1. Here, first it must not be denied, that Christian Perfection is well consistent with either ; and uttainable in any kind of Life, or Calling : 2. Must be granted also, that, where cæ-
era sunt paria, where an equal Love of God, and freedom from Sin and offending him, are, that Life which also more a-
ounds in the exterior Works of Cha-
rity to our Neighbour, in which a So-
litary life seems more deficient, is to be referred : for, it is here supposed to have
ll the good which the other hath ; and some good also, which it hath not. 3. Gran-
ed also, that, whatever course we take, in case our Neighbour in any kind needs help, and there are none else but our selves to supply it, here our assistance of him is necessary, and our with-holding of it a
in.

But, these being freely acknowledged, it must also be allowed on the other side in the behalf of such a contemplative Life, as Gregory's, 1st. In respect of doing
(b) good

The Preface.

good to our Neighbour, (which indeed many times is but a fair pretence, with which men cover their trafficking with the World only in the Service of their Lusts); that all such duty consists not only in some exterior acts of Charity performed to them; but that making continual Prayer and Intercessions to God for our Neighbour (for, this is part of an Hermite's work) especially if this done by a person for the innocency and purity of his life very gracious with him, is no mean *Act of Charity*: and that such a Person's Intercessions and soliciting our affairs with God is to be valued beyond another's, or the same Man's Almes; as much as God's help that is all-powerfull obtained by it, is to be esteemed beyond our's: that Moses's Prayer in the Mount conduced much more to the Israelites Victory, than the Swords of those that fought in the Valley: That the good Example also of such solitary Contemplatives is of no small profit and edification to others, in their contempt of all the pleasures of this world that are received by others in the society of it; and in the actual mortifying and subduing of all the Lust thereof, in shewing the non-necessity of those many things that others hold, and take so much care for, and the beatification

The Preface.

fruition of, and solaces in, God, which
may be had in this Life: That all Mem-
bers of the Body of Christ have not the
same office; and that a Christian's duty
being divided betwixt God, and our
Neighbour, the No-service at all done to
our Neighbour (excepting any case of ne-
cessity, where the omission of such service
is granted a sin) may be excused in such as
are employed mean-while in an higher and
more immediate Adoration of God: And
that it is meet it be in Earth amongst
Men, as it is in Heaven among the An-
gels; where, as there are some of them
spirits Ministering to the necessities of the
aints, so there are others Spirits Assistant,
igher and nearer to God's Throne, that
continually wait on his Presence, and ne-
ver cease day nor night their
ong of Sanctus, Sanctus, Apocal.4.8.
anctus. This of the In-
terior Charity that may be done our
neighbour in praying to God for him, and
l the Church, and all the World: But
stly, as to the Exterior also, the Life
this Holy Person, as also ordinarily of
e Ancient Hermites was not altogether
sufficient; as the chief part of the day was
ent in Prayer and Contemplation, so was
other part in giving Spiritual Advice to
[b 2] such

The Preface.

such as repaired to them; and in acquainting themselves with such their necessities as needed their frequent recommendation to God. Counsels proceeding from Persons so experienced, and mortified to the world, and, by continual Prayer, of so much Spirit, may be thought much to excell those of secular prudence, and learning :

the Spirit of God only
Rom.8.26, knowing his Will, and di-
recting us according to it :

27. and for these was this Man
of God so much frequented, upon his in-
structions discovered to have a most power-
ful operation, and success. This con-
cerning the good a life also led in Solitude
may contribute to his Neighbour.

2. But then, since Charity to our selves
is to take the first place, and our own sal-
vation to our best power to be secured by us;
rather than, to the hazard of this, our
Neighbour's : Nor is any one so rightly
disposed to perfect others, that is not so
first, himself, In respect of this doing
good to our selves a Life more retired
and Solitary (when this is in our choice, or
so far as it may be observed in what-ever
calling,) seems to have, for the yet imper-
fect, and not confirmed and rooted in
Grace and Christian Vertues, many ad-
vantage

The Preface.

vantages before a life more active and
publick.

We know the only aime of all truly Wise
s Happiness Eternal, which is not to be
ad in this, but in the next, World. And,
or attaining this, our first and main de-
gn is the keeping our selves (as much as
re are able) from sinning and offending
od in any thing, little, or great ; and the
ing that which may serve more to in-
crease the growth of Grace, and the Love
God, and the Spirit in us; & that, in case
e cannot do some good to others, without
parent hazard of doing more hurt to our
lves by enconmtrring several temptations,
hich probably we cannot overcome, we are
forbear the one, rather than commit the
her ; God being never well served in our
aritableness to others, where he is of-
ided by our selves ; & our Innocency first
ng the only acceptable foundation of all
Good Works. Now, the surest art of
such avoiding Sin, and 2. growing in
ace and the Love of God, is, for the
t, the shunning all Temptations and oc-
ions of Sin ; and for the second, much
yer, and Conversation with God.
d both these a more Solitary and se-
stred life, and voluntarily divesting it-
of all the good things of this world

[b 3] much

The Preface.

much better affords ; as which, by removing the Objects and occasions, hath fewer Temptations to Sin ; and, by removing all secular cares, and solaces, and objects, hath fewer aversions from Prayer, and the continual remembrance and Meditation on God.

In which life are cut off all those Vices of the Tongue ! What legions of them ! To which much Converse betrays a Novice in Christ's Schoole, and one unrooted in Vertue ; Blasphemy, Swearing, and using the Holy Name of God in vain, Lying, Slander, Detraction, Flattery, Tale-bearing, and disclosing Secrets, Vain-glory and Boasting, Praising our selves, or Disparaging others, Ostentation of our wit or parts, filthy and corrupt Communication, Festing and Scurrility, Foolish and Idle words, and unprofitable discourse ; all which are to be accounted for another day and some of which in their own nature are very great sins ; and others, that are lesser, very numerous, and continually recurring, and making up in number, what they want in weight : all these, I say, in this life are remedied by want of Company. Again ; in which life is eradicated Covetousness and all her Daughters, Cozening, Oppression, distracting Cares, by bein

The Preface.

being without Lands, or Goods; Gluttony, Drunkenness, Lust, &c. by our wanting heir object, and maintenance. And, if it be less glorious, here, to be vertuous, when not tempted; so is it both our shame and shame, elsewhere, to be tempted and fall; the sad fate of the most: and, in a good choice of our Life, the main and principal consideration ought to be, not what life, if possibly we manage it well, is of more advantage, and highlier rewarded in Heaven, but which is likelier to be more innocent, and preserved from guilt: it being far better to secure to our selves any the least degree of Celestial Glory, than, by aspiring to an higher degree thereof through difficulties we cannot conquer, (where also it is but a foolish arrogancy to think we shall overcome, where we see most, by venturing on them before rightly prepared, have bin foiled) thus to attain none at all; and so become eternally miserable.

As for other things whereof such a Solitary Life as Gregory's is censured, as a refuge of Sloth and declining of business by persons idle and useless, if that be performed which is undertaken, no other life seems so painful, and industrious, that intension of the Mind in continual Prayer far surpassing any Corporal exercise, or

[b 4] labour;

The Preface.

labour ; for which reason with much difficulty we obtain of our selves an hour or two of Prayer and Meditation in a day ; and how few are there that would not rather chuse any employment where the Body works, than perform their Devotions, where it rests ? I mean with such intention of Spirit, as this holy Exercise requires, and as this Holy Person did it : who also observed, that, this attention being remitted, especially in his beginnings, the Devil immediatly suggested a Temptation. And, if such life, after some practice, grows sweet unto them beyond all the sweetneses of this world, Spiritus enim meus super mel dulcis, & hærediras mea super mel & favum. Ecclus. 24, 27.) we have no reason to object to them those delights, which they have earned with so great pains, and such heretical resolutions.

3. Again ; no other life is so full of Mortification, as this. Where, suppose our Nature supplied with all the delicacies she can desire, and in the greatest vacancy of thoughts, yet this would seem an unsupportable burden to her to be so much alone, and disenabled from communicating to others either her good, or evil : what then must it be, when she is deprived at once of all the contents this World affords, and to

The Preface.

her Solitude is added the strictest Poverty, or the foregoing of all non-absolutely necessaries: for which reason S. Austin saith of such Hermites-- *Videri illos non nullis res humanas deseruisse plus, quam porteret;* & our Lord, of the Baptist, that among those born of Women there was not a greater *Mat. 11.* than he; said of him partly at least for the severity and abstractedness of his life, his coming neither eating, nor drinking, nor cloathed in soft raiment, living in a Desert, and out of any conversation, save that with God.

What is it then, that is contended-for here? Only that you secure your self from offending God in your thoughts, words, or actions, and so live in crowds, your Charity and your holy Example may do much more good; entertain also your self with all God's temporal blessings, be honourable, (if you can), like David; and wealthy like Abraham. But, if you, aspiring to a Christian Perfection, shall I say? or Security, do find the contrary to these abroad; that every one of these, Company, Respect, and Plenty, by your touching them defile you; and not only tempt, but conquer and master you; Or, if you see the same daily in those others, than whom you can reasonably

ably presume no greater things of your self
(for, none know the strength of their fasci-
nations, but who try them), then flye from
them as from a Serpent; Chuse rather
some Cell with *Holy Gregory*, and live
there with Bread and Water, if
health permit it; I mean, withdraw
your self into so much solitude as your
Condition will bear; extirpeting those

two main choakers of the

† Luk. 8. 14. growth of Piety †, the
21. 34. World's Cares, and
Mark. 4. 19. Pleasures: and let your
charity begin at the per-

fecting of your self; and, when you are
well confirmed in the Vertues, and experi-
ences, learnt in such Solitude, in Silence,
and Temperance, being content and well
pleased with the enjoyment of only neces-
saries; and when by much frequent Prayer
you have acquired a deeper rooting in God's
Grace, & the Spirit, and your affections are
well fixt on the things of another life, then
come abroad (if perhaps you can procure it
of your self); and manage all these things
temporal, when, having gotten a better
Spouse, you can no more love them; and
so will act in them purely for God's, and
your Neighbour's Service.

Yet,

The Preface.

Yet, when thus, well fledged, you flye a-
road, and your Vertues are beneficially ex-
ercised in publick employments, remember,
that every perfect Christian desires still
and envies the Solitary Life, when he can-
not possess it ; or rather, if perfect, pos-
sesseth it, where-ever he is : In the midst
of his business is alone, and in silence to the
things of this world ; is praying without
intermission, and always giving thanks ;
hath his affections set on things above, and
not on things of the earth, or this world, he
trades with ; to which he is now dead, and
his life hid from it, being
above with Christ. in Col. 3. 1,
God. He so weeps in its 2, 3.
crosses , as though he 1 Cor. 7. 29,
wept not; & rejoices in its 30.
prosperities, as though he
rejoyced not ; and buyes, as though he
possessed not ; and useth this world, as
if not using it : Lastly is an Hermite still
only living in a City, and with much Com-
pany about him. And such an Hermite
here, we may imagine, would one be, that
should be released and returned hither from
those horrid torments, wherein in the o-
ther World Sin now detains him : as never
thinking he had fled far enough from any
temptations of that, which would carry
him

The Preface.

him thither again. Or such a life, we may think, would one returned from Paradise lead, so never for a moment to lose again the continual sight of God: and such doth every Wise man betake himself to at such time, when, having Death in sight, either by some Sickness, or by Age, he would prepare himself for Heaven. And, is not he happy then, who for always chuseth that, which men in their soberest minds retreat to; and who in this life is continually doing that, than which, when Death approacheth, he can do nothing better; and which, when dead, he shall still continue to

do in Heaven, Quod non
Luk. 10. 42. auferetur ab eo? In the
pursuance of which devout
purposes, I hope the Pious Reader will re-
ceive many very pertinent instructions by
the perusal of this ensuing Relation of the
Life of Holy Gregory; from which
therefore I shall no longer to his loss detain
him.

Seve-

Several *Testimonials* concerning **Holy Gregory**, directed to *Father Losa*, the Writer of his *Life*.

The Testimony of the *Bishop of Cibù*.

THe sending me the *Holy and Happy Gregory Lopez*, was a singular favour and contentment to me: wherein you have done a thing deserving great thanks. For, by this *History* we, who are **Religious**, may shame our selves, and blush, seeing those that seem **secular** persons so surpass us; and that in a **secular Habit** is found a life so **Seraphical**, and advanced to so high a pitch of **Perfection**: and they who live in the **World** likewise may hope, that with the assistance of the **Divine Majesty** they, upon disposing themselves thereto, may become **Saints**. And therefore such a *Life* deserves to be much read, and communicated. As for the **Holy** and my good **Gregory**, I loved him *much*,

Testimonies.

much. And, if I forbore to converse with and visit him, it was, because, he not using to speak except asked, and I having the Title of a Doctor, though indeed I did very much need that which I should have learnt from so good and experienced a Soul, yet possibly, my questions and converse might be judged by him too impertinent; though yet it cannot well be presumed of so good a soul. But, though by my negligence I omitted visiting him sometimes, when I might, I ever took him for what he was. His exterior behaviour was the best, and most composed, that I have seen in any Spiritual Person: for, the mortification of his Senses, being so very exact, shewed, there dwelt in that Person the Divine Wisdom, the Love, the Fear of God, and an abundance of Divine gifts. Blessed be God for all: and He keep you in his holy Service.

Mexico. Septemb. 10.

Don Fr. Pedro de Agurto

Bishop of Cibù.

The

Testimonies.

The Bishop of Mechoacan.

Since I came into this Country, I have not found any content greater, than that which I received from the relation you sent me, of the Life of the holy Gregory Lopez; which I value above my Bishoprick; because it contains things of great Spirit, and much benefit to the Soul. You may employ your self still in writing what you know concerning this Holy Man: for my self I may say truly, though I have these fifty years studied and read many books, I know not any that hath so exceedingly affected me as the reading of this; or o which my soul so inclines. Assist me with your Prayers, since, you know, you owe it me; and that I love, and esteem you beyond what I can express.

Valladolid. Decemb. 27.

1598.

Fr. Domingo de Ulloa

Bishop of Mechoacan.

F. Roa

F. Rodrigo de Cabredo Provincial of the Society of Jesus.

I Have with much attention viewed the Book you composed of the Life of the Holy and Venerable Man Gregory Lopez ; and have given a judgment as you will see, according to that which the Royal Audience commanded me. I know well, that in this Testimony I fall much short, as to my value of the Book ; yet, to express it in brief, as such approbations do require, I could declare it no better. Now I will here add two things for your, and my own, consolation. One is, that I have rendred many thanks unto our Lord, for having brought to my hands this Book : since, though I could not read it at that leisure I desired, by reason of my employments, yet it hath so moved and excited my tepidity, that this effect alone sufficiently shews me, how great a Friend of our Lord this excellent Man must needs be, and how much his Divine Majesty conversed with him : inasmuch as the meer examples mentioned in his Life do so enflame even persons very remiss. Whence I infer the other, which is my great resentment that I did not come hither

Testimonies.

nither into New Spain all that time which his great Servant of God lived, to con-
sider and treat with him in person, and be-
nefit my self by his admirable Example,
and excellent Answers: yet I am comforted
that He, as I conceive, lives in Heaven in
great Glory; and that there he hencefor-
ward bears me, and will bear me ever; for
I shall recommend my self to him, as I have
begun to do, and will do all my life. And
I hope, through his Intercession, to obtain
of our Lord many mercies. His Divine
Majesty protect you, as I desire.

Mexico. Novemb. 19.

1612.

Rodrigo de Cabredo.

Doctor Pedro de Hortigosa of the Society of Jesus.

I hath been matter of great delight and
consolation to me, that the Life of our
good Gregory Lopez, an admirable
man, is made publick: For, it was not fit
great a Light should be hid. I, as an
ye-Witness, upon the acquaintance of so
many years can say, he was a wonder to me,

Ecc and

Testimonies.

and I ever observed in him many signs of true Sanctity. And, setting aside the Divine light, that shined in him as in a Glass clear, and disengaged from all care of the world, as also an understanding of the holy Scripture so absolute and pure, which God imparted to him, and whereof I often made trial; Three things I observed, which are sure, and by Saints approved Marks of a solid Virtue, and Christian Sanctity.

First; the Regularity and circumspectness of his Words, and purity of his conversation; for if, as the Apostle S. James saith in his Canonical Epistle, chap. 2. If any offendeth not in word, he is a perfect man, We who conversed so long with him, may well say, he was a perfect man; since we never perceived any extravagance or discomposedness in his words, nor heard a complaint made by any concerning his behaviour; nor will a man be found that can affirm he heard him speak an idle word, or detractive, or diminutive of another's due commendation, or disgustful, or inharmonious, but with all discretion in a fit season; and always concerning matters of the Service of God, and edification of his Neighbours.

Secondly; the Poverty, and extream denudation

Testimonies.

nudation wherein he lived, abandoning not only things temporal, but also the desire and thought of possessing them; and, from a life so devoid of Covetousness, we may well infer, that he had a perfect Charity, according to the so generally received testimony of S. Augustine-- *Augmentum charitatis, &c.* The increase of Charity is the lessening of desire; and it's perfection, to have none. And what Christ our Redeemer said: If thou wilt be perfect, sell all thou hast, and follow me.

Thirdly; the Amplitude and dilatation of his Charity, and Spirit towards all men; accommodating himself to the condition and quality of every one; endeavouring that all should perfect themselves in the service of our Lord, by each one following his vocation and end, to which God had called them; well esteeming of, and commanding all the sorts of living approved by the Holy Church, though differing from his own; without procuring or interposing himself to instruct any one, but tarrying till he was asked, and consulted: wherein he very plainly discovered his seeking God's, and not his own, honour.

Lastly; since God hath proposed him unto us for an Example of a valiant and stout Conquerour of Heaven, and all those

[c 2] persons

Testimonies.

persons, who with a desire of benefiting themselves have treated with him in his Life, have found much benefit and quickning in his Spirit; it hath been thought very fit that so holy a Life should be published, and printed, that by reading thereof all might be encouraged, and advanced, as well may be hoped from tht same Lord, that called, directed, and preserved him even to the end.

Pedro de Hortigosa.

The

*The Author to the Mar-
ques of Salinas, President
of the Council Royal for the
Indies.*

Although the Solitude, wherein I live, might excuse me from this employment, yet me-thought I should wrong the heroical Vertues of the Servant of God, *Gregory Lopez*, and the great veneration Your Excellency always had for him, should I not have rescued his Memory from oblivion by writing this Book, and have dedicated it to your Excellency. That so, by your Patronage, you may defray the great debt, which, in the Government of this New World, is owing from Your Excellency to the Counsels, and prayers of *Gregory*; and, by his assistance, You may pursue the Spiritual Way, so far as the many employments of this Royal Council of the Indies may not hinder You. For which cause, as an ancient Chaplain of Your Excellency, I desired

[C 3] to

Testimonies.

to present You so eminent a *Pattern*, as You will find in the Life of this *Holy Man*; who so contributed to the consolation and instruction of his Neighbours, that he neglected not his own Spiritual Exercises: for, these are they that most secure a good issue in all affairs, and Governments. God grant Your Excellency, in this of Your's, all prosperity, and success, and an augmentation in greater Spiritual Promotion, and Blessings.

Sancta-Fe. May 10.

1612.

Francis Lofa

The

The Preface.

The Preface to the READER.

Though it be above Two and Twenty years ago, that I understood it was the Will of God, I should live retired from my Neighbours, and their converse, there ever remained in me a great desire of benefiting them, what I could, not only by my Sacrifices, and poor Prayers, but any other way to my uttermost power. And therefore I thought my self obliged to write the Life of this holy Hermite, called Gregory Lopez, in whose company I lived many years, and by his instruction received much good: as likewise I conceive all these will, who with affection, and pure intention, read it. For, besides that all the Lives of Saints conduce much to the advancing, and bettering Souls in the way of our Lord, this to me seems further useful, because with great sublimity it treats of the Spiritual Way, which, in these days few travel in. I now, by reason of my want of Vertue, and Spirit, I attained not to the writing some greater matters of him; and this also, because many of those things which he transacted with other eminent Persons could not come

The Preface.

come to my knowldg, because I went not out of this my Retreat. But I conceive, that, so soon as they see that his Life is published, our Lord will discover the many wonders of him which they know, and which his Majesty hath wrought by his Servant. For my errours, I desire of thoſe that perceive any to pardon, and correct inem; and this especially, of our Holy Mother the Church of Rome. For any good herein, let Thanks be given to our Lord; and may it redound to the Glory of his Divine Majesty, and the benefit of my Neighbours.

From *Sancta-Fè*, two
Leagues off Mexico,
in New-Spain, the
12th. of May, 1612.

Francis Lof

ERRATA.

Preface, p. 40. l. 9. r. extirpating.

P Aye 7. l. 9. read l. 6. r. in one day, p. 18
Sancta-Fè, Ibid. l. 27. r. Avalos, & p. 2
l. 28. r. wealth, l. ult. r. Religious, p. 3
which, p. 8. l. 13. r. l. 7. r. Guasteca, p. 8
increased, p. 12. l. 5. l. 28. r. Lordship, p. 20
r. Morina, p. 14. l. 23. l. 2. r. fervorous, p. 20
r. Neighbour, p. 16. l. 15. r. defisting.

THE LIFE OF GREGORY LOPEZ.

CHAP. I.

Of the Birth and Employments of Gregory Lopez till his going to New Spain.

Gregory Lopez was born at *Madrid* in *Spain*. He seemed to have had neither Father nor Mother, nor Kindred (as *S. Paul* said of *Melchiselech*) inasmuch as never any heard him speak of his Parentage; nor, in all the time he was in these parts of *New Spain*, which was four and thirty years, writ he to his Kindred, or asked after them. And this hath occasioned some curious persons to imagine, that he was very nobly descended; the Son of some prime Gentleman of *Castile*: which they gathered likewise from his behaviour, being discreet, noble, and full of an humble gravity; which he manifested when he treated with any Ecclesiastick, or

2 The Life of Gregory Lopez.

Secular person of quality: for, observing always the due respect and reverence suitable to every ones condition, he had an admirable Liberty of spirit, wherewith he spake to them; and resolution, wherewith he treated any business with them. This is the opinion, some had of the linage of *Gregory Lopez*; all, that I could gather from certain discourses I had with him on this subject, is, that his parents were rather poor, than rich; yet, of what rank they were, I could never learn; though a few dayes before his death, I resolved to ask him their names, that I might make to them a relation of, and they might rejoice, and reap edification from, so good a life, and death. Whereunto he made me this anfwer: *Since I went into the field to lead a solitary life, I have held God only for my Father; my Brethren by this time may be dead, for I was the yongest.* Such an oblivion of his Family retained this Servant of God; esteeming all nobility as basenes; and only valuing the power, that God hath given us to make our selves his Sons in the Spirit.

He was born the 4th. of July in the Year 1542. on the Day whereon was then kep the feast of S. *Gregory Thaumaturgus*, though now this Festivity be transferred to the 17th of November. He was baptizied in the Parish of S. *Giles*, and called *Gregory*, becaus bor

The Life of Gregory Lopez.

born on the forementioned day. The name of Lopez I take not for that of his House; but that he was willing to assume it for distinguishing his Family. He had two Sisters, and divers Brothers; and, though Gregory was the youngest of all, yet it is credible, that he surpassed them in merit, and in the true Nobility, that derives from Vertue.

Our Lord prevented him with his Grace early in his Childhood; for, asked by me on a certain occasion when he had begun to serve God, whether it were as soon as he had the use of reason; he answered, he knew not for certain, whether it were then, or a little after: but that he was very sure, that our Lord called him very early, that he had never been a childe in his manners. And he used to say, as one well experienced, what the Holy Ghost spake by remias: *That it would go well with the man, who hath carried Gods yoke from his birth.* Lam. 3.27.

In his Childhood he learnt to reade, and write, wherein he proved very eminent: as may be seen sufficiently in certain papers, he have, written by his own hand, so fair, even, and curious, that they look like Prints. It is a thing averred, and by him also only confessed, that he never learned Latin; nor any of the liberal Arts: Whence

4 The Life of Gregory Lopez.

it follows, that in many things he had only God for his Master ; and by his sole conduct arrived to many natural, and divine truths, which men that spend their whole life in those studies, can scarcely attain to, or learn out of Books : as in its place we shall relate.

A grave, and creditable Person told me, that *Gregory Lopez*, being very young, went without acquainting his Parents to the Kingdom of *Navarr* ; where he lived six Years, or more with a Hermite ; and when his Father seeking him very carefully at last found him, he brought him to *Valladolid* where at that time the Court was : and there made him serve as a Page, much against his will. Of this I have no further certainty than that I mentioned. But I understood from *Gregory Lopez* himself, that he had lived at *Burgos*, which is in the way from *Madrid* to *Navarr* : and he related concerning that City certain things of edification, and devotion. He told me also, that he had been some time a Page at Court : yet neither the bravery, nor business of the Court could make him forget our Lord, or that interior recollection to which he found himself called. To which purpose I have heard him say that when he was sent on a message by his Lord it was his principall care to go talking, and converfing mentally with God.

The Life of Gregory Lopez. 5

He likewise told me, that, when he came to this coast of *New Spain*, he had spent some days at our *Lady's* of *Guadalupe*, watching the night in prayer at that holy House, beseeching the Perpetuall Virgin, the Guide of Pilgrims, to obtain for him Light of her Blessed Son to perform the voyage he had designed: and it is certain, that most merciful Virgin by a particular Revelation directed his voyage for *New Spain*; which course he very chearfully undertook: and this matter he discoursed very particularly with a certain friend of his. He likewise told me, that, being one day in prayer in the holy Church of *Toledo*, he received a singular regalo, and favour from our Lord, the like to which till then he never enjoyed: and, it may be, it was concerning this his way, and at our Lord shewed him favour in it. I have not hitherto heard in what other fairs it was that he employed those first twenty Years of his Life.

CHAP. II.

*How he came to New Spain, and began
to leade a Solitary Life among the
Indian Chichimecos.*

I could never fully understand concerning Gregory Lopez what motives he had for coming into these quarters, except those above mentioned ; though he could not deny to me, that the principal cause was the greater glory of God : who, as may be supposed, meant to take this his Servant from his country, and from amidst his Kindred, like another Abraham ; both to try his faith and obedience, and to conduct him into the Desert, and there speak to him in his heart, *Hos. 2. 14.*

He was some Twenty Years old when he arrived at the Port of *S. John de Ulua* and in the City of *Veracruz* he gave away in alms certain white Stuffs, he brought with him ; which, as they assured me, might be to the value of about eight hundred Crowns. From thence he went to *Mexico* ; but what befell him in the journey is not particularly known. Being come to the City, he was some dayes with *S. Roman a Notary*, and also with the *Secretaries*.

The Life of Gregory Lopez. 7

Secretary *Turcios*, to get by his pen where-
with to defray his charges for passing to
Zacatecas, where he hoped to find better
convenience for that solitary life, which
he so desired. For the further certainty of
this his first coming to *Mexico* I will pro-
duce a Letter, which *Lewis Zapata* in the
Year 1591. writ from the Mines of *Tasco*
to the same *Gregory Lopez* to *Santa-Fee*,
where he then was. Twenty nine, or Thirty
Years since dwelling in the street of *Tacuba*
in *Mexico*, there came a Gentleman from
Spain, and lodged in my house, clad in
Serge; who also fasted that Lent with bread,
and water: he was called *Gregory Lopez*;
they tell me, you also go by that name. Do me
the favour to write, whether you be he, and
to commend me to God, &c. *Gregory* writ
back in the same Letter only these words,
*I am he, you mention; and will do what you
request me.* A stile, surely, very dis-
creet, and so much more becoming
Christian prudence, as it is far from those
Complements, and superfluity of words
wherein others spend paper, and time,
about things of little importance.

Gregory departed from *Mexico* for
Zacatecas, not out of greedines of wealth,
which hath peopled those Mines with a
multitude of inhabitants, but out of a de-
sire

fire of getting that pure gold of Charity, which our Lord Christ counsels us to buy of his Majesty, to make us rich. He staid some few days at *Zacatecas*, where, being one day in the chief Piazza of that City, at the time when the Waggoners departed for *Mexico* with the Plate, he chanced to see the huge confusion, and tumults of Arrests, oaths, perjuries, threats, quarrels, and debates: insomuch as that two drawing their swords at that very instant killed each other upon the place.

This encreased his desire of retiring from the conversation of men, seeing what disorders, and extremities they incur for a little earth. And having formerly felt in himself a very vehement impulse, and clear call from our Lord to retreat to Solitude, he changed his costly clothes he wore, for a coarse canvas and went eight Leagues further into the Country, to the Valley of *Amayac*, near the *Chichimecos*, whose cruelty in those times was much feared by the *Spaniards*. But, being the servant of God, he went sufficiently armed with patience, and having begun the war with invisible Enemies, the Infernall powers, dreading not the visible, Men especially, whose inhumanity, and barbarousness, he thought, by Gods grace,

to overcome with great kindness, and condescendence. In this place he with his own hands built a little Cell, or Cabbin, wherein those very *Indians* assisted him, which continueth to this day : though more properly we may term it an Hermitage, being the firt, we know of, that was made in *New Spain*. Here he began to lead a solitary life in his entring upon the one and twentieth Year of his age. The generous Youth then seeing himself in the field, or li:ts, where he was to engage in such furious conflicts with the enemy ; the firt thing he did, was to put himself into the hands of God, and place himself under the shadow of his most faithfull defence, and protection, using these words. *Lord here I go forth only to serve you, and not to make any account at all of my self ; if I perish, on your account be it : [and meerly for your sake].* By which words *Gregory* did not mean that his soul could perish by Gods means, he doing on his part what he ought, and was able : for, this could not be imagined of a person, naturally, adorned with so great an understandin g ; and, supernaturally, endowed with so much light. But by this manner of speech he expressed a heart wholly resigned to God, and enflamed with the love of his Honour

Honour, that on his account, and meerly for his service, not his own, he came thither, and on the same account, if so was his Divine pleasure, there would perish.

From the very instant that *Gregory Lopez*, made this Act, he found the favour of our Lord very present with him, and began to walk with great courage in the narow path to Perfection: wherein he went not a step back, nor ever stopped, nor lost sight of that light, and clarity, wherewith God guided him in this way. He armed himself with austterities, and mortifications of his Body; which he macerated with continuall abstinenes: for, he used to eat but once a day, though his meal were but short, & of little nourishment: (the most of his time, it was only *Indian Maiz* or wheat parched, with the *Indians* call *Cacalote*). And this custom he observed with such rigor to his death, that on no occasion, though of dangerous sickness, he ever left it off: He never eat flesh. If they sent him in alms some slices of Beef, he thankfully received them, disguising his abstinence, but eat them not. His ordinary bread was little cakes of *Maiz*. He suffered some affronts from the Spanish souldiers, that passed that way to seek out the *Indian Chichimecos*,

&

& take them prisoners. Some termed him, a *Lutheran Héretick*, becanse he did not hear Mass: not considering, that the nighest place, where it was said, was seven Leagues or 24. Miles from his Cottage; notwithstanding at the prime Feasts he went to hear it, and presently returned to his solitude. Others called him fool, for chusing so dangerous a dwelling; telling him. *Methinks, you smell of the Grave already.* But the souldier of Christ little regarded those terrors; for our Lord had imprinted in the barbarous *Indians* such a love, and reverence toward him, that, though they killed with their wonted cruelty the other *Spaniards* there about, when they came to *Gregory's* habitation, they saluted him by signes, and with severall gestures, and uotions of their countenance and hands, offering him *Tunas* (a fruit that grows there) and some *Conies*: and those who had gotten some words of *Latine* said *Deo gratias* to him; shewing themselves as courteous, and civil to him, as if he had been one of their own Nation, or their Brother; and so they verily willingly helped him to build his little Cottage. Whence may be seen, how powerfull good example, and an humble, and milde behaviour is, to conquer, and soften

soften the hearts, even of wild beasts.

I have heard it related for certain, that, *Gregory* once making a ditch for a little garden he had there, one called *Martin Mroena*, who had a farm not far from that place, saw him surrounded with Angels, wherupon he came with great devotion, and tears, and told it to his wife *Donna Maria de Mercado* importuning him much to acquaint her with the reason of that change, and alteration she saw in him at his return.

CHAP. III.

The combats wherewith our Lord in this time did exercise him, and the remedies he furnished him withall, to bring him off victorious.

Although the austerity of *Gregory* in treating his Body was very great; as likewise his suffering inconveniences, and want of necessaries afforded him occasion of meriting: yet all this was pleasant in comparison of the Interior Exercise, wherewith our Lord continually tried him. And though in particular he told me

uot

not, in what kind, or way this Exercise, and triall was, yet he often assyred me, the violence of the Combat was such, that he admired how he had been able to persevere, and that his hair stood an end, when he remembred those times. This he said being now an old Souldier and much experienced in such assaults. Upon an occasion that offered it self he, though very modestly, told a Confident of his, that he had a hot skirmish with the Devill, and came to a spirituall grappling with him ; and such was the contention, that therein the blood burst out at his ears, and nostrills.

The remedy, he used on such occasions, was prayer, wherein he persevered night, and day : and it was but necessary, for his not yielding to his Enemy, to employ all his strength in requesting it. Now, among the sentiments which our Lord for his support, and consolation, gave him in Prayer, there was one very singular in these words : *Fiat voluntas tua, sicut in cælo, & in terra. Amen, Jesus.* Which he repeated continually ; so that for the space of three Years every time he breathed, he uttered them mentally at each respiration, without failing, or forgetting himself : nor did either eating, or drinking, or discoursing with any make him intermit this

Exercise

Exercise. And, I asking him if he could possibly remember those words, when he first awaked ; he answered me, *Yes* : and that, so duly, that being awake, he breathed not a second time, before he called them to mind. A thing very strange indeed, yet not impossible to *Gregory*, as fusing with the great vigilance, and constancy, which our Lord gave him in all that, which he represented to him, to be the divine Will, and advantageous for his Soul.

At the end of three Years, wherein he exercised himself in the meditating, and ruminating on the forementioned words, finding himself much improved thereby, and greatly conformed to the Will of God, in whatsoever his Majesty thought fit to ordain concerning him, the same Lord was pleased to put him upon another Exercise, not so much of words, as works, which was an ardent Love of God, and his Neighbours, wherein that religious Soul settled it self, as in a vertue the most heroical and most acceptable to our Lord. Supported with so solid, and firm a foundation, he went always increasing and ascending from Vertue to Vertue, without ever cooling in this amorous affection of Charity, wherein the

Divine

Divine Goodness had grounded, and for-
tified him: as shall be seen hereafter.

CHAP. IV.

Gregory goes to the quarter of Alonso de Avalos, and there determines to return to Mexico, by advice of Father Fr. Domingo de Salazar.

Gregory Lopez liked well in *Amayac*, as enjoying there freely his solitude, and meeting with occasions enow to exercise Poverty, and Patience, in the want of necessaries for his convenience, and maintenance. So that he would not have left that place, had not the Love of his Neighbour (whom he desired to tender, as himself) seemed to require it. For, his manner of living in the Desert being so new, and unusuall in those parts, some rude, and ignorant People wondred, he did not hear Mass on Sundays, and Holy-days, having no remote possession nor busines in the country, to excuse him from the Church's Precept: they conceiving only temporall necessity a sufficient dispensation herein, and not the particular

Call

Call of God, and instinct of the Holy Ghost, which drew to the desert of *Egypt*, and *Nitria*, and other quarters a great number of men, who set up the *Monastick*, and *Heremitick* life, without having opportunity in one? nay, divers Years, of fulfilling that precept, and others of like nature; from which in the judgment of all learned, and pious men they were justly excused. And, though *Gregory Lopez* understood this very well, yet he descended to the infirmity, and ignorance of that people; and for avoiding all scandal, removed to the Plantation of *Alonso de Avalos*, where he might hear Mass.

Alonso de Avalos received him with much kindness, and demonstrations of courtesy, offering him a Garden, he had, of a very good aire, and situation; and, understanding, that he never eat flesh, he commanded his Steward to employ an *Indian* to catch certain little fish for the diet of *Gregory*. He accepted the Garden; but consented not, that any man shonld be set on work for him. And so the two Years, that he spent there, he lived almost only upon milk, and curds. At the end of which time (understanding, that it was Gods will) he determined to return toward *Zacatecas*. And the night before his departure,

Chap.4. *The Life of Gregory Lopez.* 17
departure, it hapned, that as he was ex-
pecting day to take his Journey, at that
very time began that great Earth-quake,
which fell out in those parts, in the year
1566. and, as *Gregory* was going to open
his casement, the beams of his Chamber
fell down, without doing him any
hurt.

In this his journey, he came to a farm
or Mannour of *Sebastian Mexia*, where
they gave him good entertainment, which
he [staying there for some time] recom-
pensed with his good example, and pious
discourses, which made such impression
on his Host, that forthwith quitting his
curious and costly apparel he clad himself
in course Cloath, such as *Gregory* wore:
To whom he bare so great love and re-
spect, that he determined to put his Soul
and Estate both into his hands, that so he
might take charge and dispose of all ac-
cording to the great prudence wherewith
he perceived God had endued him. But
suspecting as much, and understanding
that *Sebastian Mexia* was to dy shortly,
judged it not expedient for him to charge
himself with anothers estate, who, (the
eer to serve God) had quitted his own:
and so, to the great grief of all there, he
ent on his way toward *Zacatecas*.

C

At

At that time went preaching in the Mines and Towns about *Zacatecas* Fr. *Domingo de Salazar* an eminent person of the *Order of Preachers*; who by the familiar converse he had with *Gregory* took such affection to his good Spirit and manner of living, that he earnestly requested him to go to the Covent of the order of St. *Dominick* at *Mexico*, where he would procure him a cell and maintenance, there to lead his Life with the more quiet and security, employing himself all alone in Prayer and the exercise of his vocation without totally depriving himself of the benefits and advantages which a Life in community (of *Religious* especially) carries with it. *Gregory*, conceiving that course was no hindrance to that which our Lord had discovered to him, of ad- dicting himself to Prayer, and the contemplation of Divine things, determined to follow the counsel a man so learned and so much a Servant of God, as Father *Domingo*, gave him; and accepted the convenience and charity offered, and returned back to *Mexico*, having lived in the parts above mentioned of *Amaias*, the villages of *Avales*, and *Mexia's* Man- nouri about seven years; with two months that he served a certain man on the occa- sion I shall now relate.

He

He was apparelled, as hath bin said, in thick course cloth, and having with time worn out his clothes he was minded to look out some service thereabouts to get what might supply him to cover his nakedness. He came to a rich Farmer who willingly entertained him, and gave him charge over those of his family, to instruct them, and employ them in their several offices. This *Gregory* did on the one side with so much care and diligence, on the other with so much love and humanity, that he made them all astonished at his rare vertue, enamoured with his excellent conversation and company, and desirous to have him ever with them. but he, having in two months gotten enough for his poor clothing went thence, leaving them in great sorrow at his departure, which they could not prevent either with intreaties, and tears, or with money, which they offered him.

During the time that *Gregory* lived in the Desert, great were the terrors whereby the Devil had laboured to affright him, and make him turn back and desist from his holy purpose: somtimes with the yells, howlings and roaring of the wild beasts of the field, otherwhiles with the cruel murders the Indian Chichimecos,

20 The Life of Gregory Lopez. Chap.4.
every day executed in those parts on the
Spaniards: otherwhiles he assaulted him
with sundry temptations interiour, and
therefore the more subtile, and dangerous.
In all which he presently had recourse to
his Prayer and the Armes our Lord had
shewn and given him for his defence:
which were this total resignation where-
with he put both himself and his affairs
into the hands of God. He repea-
ted those words, wherein he had found
so much light, and erudition, *Fiat volun-
tas tua, &c*; and prostrate on the ground
before the Divine Majesty he said; *Lord
thou art a Father, and every thing is done
in thy presence, and with thy will*. With
this he recovered new forces to go on in
his Way.

He lived (as is said) in great Poverty,
yet never asked alms in all this time, or
afterward in his whole life; but, com-
mitted all to the divine Providence ate
what they freely, and voluntarily gave
him, without asking: and, when this
failed him, he got his living by working.
He passed many days with parched *Maiz*:
and a whole *Lent* only with *Purslane*;
from whence began that great weakness
he had at his *Stomack*, which gave him oc-
cation enough of meriting all his Life. He
some-

Chap. 5. *The Life of Gregory Lopez.* 21
sometimes used Corporal exercise in a little Garden : though the herbs he set, and cultivated, he scarce ever ate of, but in much charity gave them to such as passed by. He every day read a certain time in the Holy Scripture ; and sometimes his Lection was in *S. Pauls Epistles*, in *Spanish*, before they were forbidden. Of which elsewhere more at large.

CHAP. V.

*He returns to Mexico, and having
bin at the Covent of S. Dominic,
goes thence to Guasteca, to continue
his solitary Life.*

AS soon as he came to *Mexico*, he repaired presently to the Covent of the *Dominicans* to Father *Dominic de Salazar*, to assist him, as he had promised, in procuring him a Cell, in that holy House. But, he being not at present in the City, *Gregory Lopez* partly declared his intention to some very grave and learned Fathers of that holy Order, who answered him, it was not possible to grant him a Cell, without taking the *Religious habit*

22 *The Life of Gregory Lopez.* Chap. 5.
habit too, which they offered him with
much gladness, and the joy of all. So, ha-
ving staid there some days expecting his
Patron, on whose word and favour he re-
lied, and being informed by them about
his not returning so soon, and that, when
he came, he could not obtain his request,
upon this likewise perswading himself
that his vocation was not to live in Com-
munity, but solitary, he departed from
that holy company to the grief of the Fa-
thers, and himself, for leaving such pious
Company.

Thereupon, conceiving it more proper
for him, and in a manner necessary, to
follow his first vocation, and the course,
our Lord had shewn him, and in which
he had proceeded so far, to the great im-
provement of his Soul, he resolved to go to
Guasteca; which they described to him for
a vast countrey, unpeopled, but abounding
much in wild fruits, whereon he might
live. This place *Gregory Lopez* made
choice of, to continue the exercisces of his
solitude in: and, though he might justly
fear this present course, by reason of his
infirmities and weaknes of Body, yet
he more feared the being chargeable to
his entertainers and hosts: a thing, where-
in he was ever very cautious, and discreet.

So, putting his whole confidence in the Divine Providence, he settled there, till God otherwise disposed of him. He lived upon fruits, herbs, and roots of the Field : he valiantly fought the battels of the Lord, continuing the exercise of the Love of God, and his Neighbour, wherein (as we have seen) the Divine Bounty had founded him, and advanced him very far.

CHAP. VI.

Of a great Sickness he had : and how some about this time conceived an ill opinion of him ; but others much esteem and admire him.

Gregory Lopez could have continued in this Wilderness of *Guasteca* all the rest of his life, had he discerned it to have been Gods Will: which his Majesty shewed it was not, by means of a very dangerous Bloody-flux, he sent him, which he endured alone, many days, with such inconveniences, as may be imagined, in so great want of all things necessary

24. *The Life of Gregory Lopez, Chap. 6.*
cessary for his cure, and likewise for his ordinary sustenance. But it pleased God that a Priest of very exemplary vertue, called *John de Mesa* (who without any stipend taught those people, liberally bestowing his Estate on the Poor and needy) had notice of his necessity, where-to he applied a remedy with great Charity: fending instantly for the Sick Man, and providing for him in his own house with all care, and tenderness.

He was brought extreme low with this Sickness; so that being very weak, as having not been able to eat any thing for many days, he fell into a sleep, out of which he awaked suddenly with some strength and appetite to eat, and within a short time regained his perfect health. Yet notwithstanding this his good Host would not consent that he should return to the Desert, but kept him in his House near upon four Years, with very great edification both to himself, & the Neighbours about, who upon the report of his excellent qualities came to see him. Though he never discovered to any, who he was, nor what his Vocation, nor the Mental Exercises, he used, his meer good carriage, and exterior composition gained the admiration, and affection of divers.

Chap. 6. *The Life of Gregory Lopez.* 25
vers. Notwithstanding there wanted not some, that looked upon this with another kind of eye, and likewise framed a different judgment of *Gregory's* manner of proceeding. For, he having, as they imagined, no work, or exercise to employ himself in, they judged him for a Vagrant or unprofitable person. And the suspicion went further: for, some took him for an Heretick, though they saw him then present at Mass, and obedient to the other external obligations of a Christian, as well as the rest. And, because on this occasion I had the first notice of his manner of living, I will here set down the relation which was given me of him.

There came about that time from those parts to *Mexico* a Priest, and among other businesses entrusted to him to treat there one was; That thereabouts lived a man, who was much suspected to be a *Lutheran* Heretick, because he carried no Beads for his prayers, nor used other signs, by which good Christians are wont to express their devotion and a sound mind. I asked him, whether the party spoke well in matters of faith; and if his practice were suitable; He told me, he seemed very knowing, as to the doctrine of

26 *The Life of Gregory Lopez. Chap. 6.*
of faith, and had all the Bible by heart :
as to his practice, he was a person blame-
less, he kept almost always alone, as
though he had extraordinary business,
yet never acquainted any therewith. He
continues long, saith he, in the Church,
and we cannot extort from him what his
Country is, who his Parents, and Kin-
dred ; he treats of nothing of the World,
as though he had never lived in it. I fa-
miliarly replied, that I would not have
the Priest like *Heli*, who mistook for an
effect of Drunkenness the change *Anna*
discovered in her looks, when she pray-
ed weeping bitterly before God. If you
should see a Thief without his Beads, you
would not thereupon take him for an He-
retick, how much less then a person of
so good life, so well read in Scripture,
and whose conversation seems to be only
with God ? The Priest satisfied with this
reason answered, that what I said he ap-
proved of, and that he must needs be a
very good Man : adding, I have a mind
to carry him a hat, for, he wears none
(perhaps because he hath none), and will
forbear from informing the *Inquisition*
against him, as I intended. This passed
betwixt the Priest & me concerning *Gre-
gory Lopez*, of whom till then I knew no-
thing.

Chap.7. *The Life of Gregory Lopez.* 27
ning, nor did I then know his Name :
hough, by the aforesaid relation, I had
good opinion of his manner of life, our
Lord laying a beginning, without my un-
derstanding so much, for the great fa-
vours and mercies ; which his Divine
Majesty by means of this his Servant was
o do me ; as shall be shewn hereafter.

CHAP. VII.

*After four years spent at Guasteca, too
much known, he removes to Atrisco:
and from hence for the same cause
to the Sanctuary of our Lady of Re-
medies ; where, upon new com-
plaints made, he is examined (as be-
fore in Atrisco) by the Command-
ment of the Arch-bishop, touching
his Spirit and manner of Life ; who
remains much satisfied with the Re-
lation thereof.*

THe desire *Gregory Lopez* had of not
being known, and the great care
he used in concealing his Spirit,
and heroical Vertues, made him shift his
station,

28 Th: Life of Gregory Lopez. Chap. 7
station, in imitation of the ancient *Hermites*; who, fearing to be known and honoured by men, travelled often from place to place. So, having lived in *Guasteca* about four years, and seeing himself much known, and generally esteemed by the *Indians*, and *Spaniard*, through instant of the Holy Ghost (for it is conceived, he thereby always changed his station or abode) he departed for *Atrisco*; and a League off the Town, before his entrance into it, God presented him to a man of quality, by name *John Perez Romero*, who in his house afforded him a Lodging, and every thing necessary for his maintenance. He liked here very well; for, his Entertainers were very good Christians, and profited themselves by the good counsels; and the example, he gave them (this being the thanks and requital our Pilgrim made them that entertained him, and wherever he went.

The temper of the Country was very grateful to him, and the rivers, brooks, and fresh aire of the Fields, such as might contribute much to devotion and recollection. Yet it was not our Lords will he should live there above two Years. For, the sower of tares, and Enemy of

our

ur welfare useth to obscure and bury
ne Vertue, and light, which shine and
nlighten us, that others may not profit,
or go forward in the service of God ; as
id by his means the Hosts of *Gregory*,
nd many of the Neighbours about.

To compass his ends, the Enemy used
or his instrument certain Religious Per-
sons that lived there, none of the learn-
der sort, though well-meaning, it is
kely, and zealous, but not *secundum sci-
entiam*. Who, seeing so great mortifica-
tion and composedness in so young a
Man, and such admirable wisdom, ver-
ue, and spirit in one unstudied, and
wearing no habit of any Order, wherein
e might have acquired such excellent
ualities, were greatly scandalized, and
eared where was nothing to fear, and,
orgetting that saying, *The Hood makes
ot the Monk*; and what the Prophet
aith, *Blessed is the man whom thou shalt
nstruct O Lord, and teach him out of thy
Law*; Psal. 93. 12. they so aggravated
he matter before the then *Archbishop of
Mexico*, that his Lordship thought it ne-
cessary to make very particular informa-
tion for discovering the truth ; which be-
ing juridically done, he declared with
reat solemnity by publick sentence the

extra-

30 *The Life of Gregory Lopez. Chap. 7*
extraordinary piety, innocence, and virtue of *Gregory Lopez.*

He having by this gained a greater reputation of Sanctity in the opinion of all straight asked the leave of *John Perez Romero*, and, departing from him, and all his Family, and those quarters, grieved for the loss of such holy and so edifying company, he took his journey toward *Mexico*. And from a place near *Tescula* lifting up his eyes he espied on the other side of the City the House and Sanctuary of *our Lady of Remedies*; and, thinking there might haply be found some lodging there, where he might live in the prosecution of his solitary life, he made toward it, without entring *Mexico*; and perceiving the House was dedicated to the *Mother of God*, he rejoiced exceedingly, and purposed to continue therein the service of the Queen of Heaven. God directed all this for the good of many souls there, who profited much in virtue by the behaviour and discourses of *Gregory*.

For some Months at his first coming none knew who he was, and scarce any heeded him: for, being extremely obscure not discovering outwardly the favour God inwardly did him, seeming rather

Chap. 7. *The Life of Gregory Lopez.* 31.
In his exterior a simple man, of weak
parts, and little understanding, there was
one that resorted to him, or that light
pon that treasure, which God had hid
in this Solitude. Hereupon he suffered
reat necessity and lack of maintenance ;
so that I understood he lived there many
ays only upon wild Quinces.

Yet after some space they began to ob-
serve him more, certain devout persons
from time to time, when they kept their
Novendials there, inviting him to dinner.
They marked diligently and exactly the
ew attire, and manner of life of their
Guest. Some were edified with his
conversation and carriage, others were
ffraid of it; judging it somewhat suspici-
ous to leave the common road wherein
host went. Others less advised thought
im a man of ill life, and a concealed He-
retick, abhorring him, and shunning his
ommunication and company; and in
his particular he suffered much with ve-
ry admirable patience: though I have not
een able hitherto to learn more particu-
larly the notable things which there befell
im.

The news of this came to the *Arch-
ishop's* hearing, *Don Pedro Moya de Con-
teras* of happy memory, who, as became
f_o

32 *The Life of Gregory Lopez. Chap. 7.*
so vigilant and careful a Prelate, desired
to be informed concerning the life, and
manners of *Gregory Lopez*, and the Spirit
that guided him.

About this time I went to our *Lady of
Remedies* to see him; and by the discourse
I had with him I was much satisfied con-
cerning his Spirit, and accounted him a
man of solid and well-grounded vertue. I
gave this relation to the said Arch-Bishop,
telling him, this was my opinion. His
Lordship, for the further satisfying him-
self, and better discharging his office, in-
tended to examine this business more par-
ticularly. So he enjoyned Father *Alonso
Sanchez* of the *Society of Jesus*, a man of
great piety, and learning, much addicted
to spiritual matters, and experienced
therein, purposely, and with all diligence
to examine *Gregory Lopez*, making (as
they say) an *Anatomy* of him, and to
consider his employments, exercises, and
manner of proceeding. With this Com-
mission the said Father went to our *Lady
of Remedies*, spending much time with
Gregory, and asking him very particular
questions concerning the Catholick Faith,
his own customes, and Spirit; to all
which he answered with such caution, and
humility, and in so few words, that he

left him still more in suspense, and doubt, and more desirous of getting the truth out of him. Therefore, thinking any other course was but losing time, he resolved to speak plain to him; And so with a grave, & severe aspect he thus bespake him. *I desire to be free with you; My Lord Arch-Bishop sends me to take cognisance of his Sheep: answer me clearly, and plainly.* To which *Gregory* replied: *It is very fit, I should obey my Pastor, and Prelate, and your Reverence in his name.* Having premised this, he began anew to sift him from top to bottome; asking him many, and very subtil questions in matters of our holy Faith, and Christian doctrine: to all which he answered clearly, and distinctly, grounding his answers on the Holy Scripture, and relating the Heresies, that had risen against the Catholick truth, telling the times, and principal heads of the Arch-Hereticks, together with the Saints, and Ecclesiastial writers, and Doctors, that have impugned, and written against them.

This he did with such weight of sentences, and gravity of expression, that the Father remained astonished. But he much more wondred at the excellent solutions he gave to all those doubts, and

D to

34 *The Life of Gregory Lopez.* Chap. 7.
to objections he proposed to him, about
his Spirit, and manner of Life: perceiv-
ing in him a rich stock of divine and hu-
mane prudence. Hereupon the said Fa-
ther was not only well satisfied of the ex-
cellent Spirit of *Gregory*, but also much
affected and taken with him.

Of all this he gave the *Arch. Bishop* a
relation and account; and his Lordship
was exceedingly pleased, that a man of
so great vertue, and Spirit, had oyned
himself to his flock; and from thence for-
ward he caused him to be much made
of and often visited; my self being the
Messenger and internuncio.

The first time that I spake with the
Archbishop, after Father *Alonso Sanchez*
had given him an account of his com-
mission, his Lordship told me, that, a-
mong other things, which the Father said
to him, in favour and approbation of
Gregory Lopez, were these words: *Tru-
ly, my Lord, in comparison of this man, I
have not begun my spiritual A. B. C.*

CHAP.

CHAP. VIII.

For gaining better health he is removed to the Hospital of Guasteca ; and the interior and exterior Exercises , wherein he there employed himself.

Two years had *Gregory Lopez* continued in the holy House of our *Lady of Remedies*, when he felt himself very weak, and tortured with pains of the Stomack, and the Colick ; by reason of which indispositions the cold and strong winds, that commonly blow in those high countries , were very ill for him : so that, for want of health, his removal was necessary to the Hospital of *Guasteca* which is in the Marquisate of *Valle*, twelve Leagues from *Mexico*.

As soon as the Archbishop understood of this resolution, he sent him a Horse of his own Stable, and some cates, together with a Servant to attend him and serve him in his journey.

We departed from our *Lady of Remedies* for *Guasteca*, *Gregory Lopez*, the

36 *The Life of Gregory Lopez. Chap. 8.*
Archbishop's Servant, and my self, in the
year 1580. and so great was the esteem
which they held him in, who had con-
versed here with him, that at his depa-
ture they all strove to get some of his
poor Householdstuff, which was at pre-
sent two or thrc Sheeskins, that served
him for a bed, and a Pitcher to keep wa-
ter in. And, though I intended to get
one of those Sheeskins, I could not ob-
tain it, notwithstanding I was *Curate* of
the *Cathedral*, and so well known of all ;
such was the affection and devotion
wherewith the pious people desired
them.

I left *Gregory* on his way to *Guasteca*,
that I might not be wanting to my charge
at *Mexico*. He, attended by the Arch-
bishops Servant, so soon as arrived there,
was received by Brother *Steven de Her-*
rera, though the accommodations could
not be great, by reason of the poverty
the Hospital suffered in those its begin-
nings. He placed him in his own Lodg-
ing, with order to allow him necessary
maintenance, and not to employ him in
any thing at all. The Brother performed
toward him all offices of Charity, which
he used toward those that came thither.
For, though the number was great, by

rea-

reason of the pleasant temper of the aire, excellent for recovering of health, and the Hospital then had no revenue sufficient for maintaining the Poor, nor house to lodge them in, nor meanes to build with; yet it was never wanting competently to supply them both for their cure, and relief.

A thing indeed, which viewed only with humane eyes may seem impossible, and too extravagant. Yet such was the courage of *Bernardine Alvarez*, the Founder not of that Hospital only, but likewise of that of the *Convalescents* in *Mexico*, and of many others which are dispersed over all *New Spain*, that he deserved most happy success, prospering both in his relieving, and curing of many. remember, that, when I asked this great Servant of God his consent, that *Gregory Lopez* might be admitted into that Hospital, he answered me; *I would to God, Father Losa, I could bring to my Hospital all the Poor in the World*; for, *I have very great confidence in Jesus Christ, that he would keep them all: be it as you desire, with all my heart.* And in effect it is seen, how well grounded on the Divine Providence that work went; since, within two years after it was founded, there was in

38 *The Life of Gregory Lopez.* Chap. 8.
that House of *Guasteca* provision for se-
venty and five Persons ; and from thence
forward it hath so far increased, that God
keeps a Table in that Desert for all sorts
of poor and necessitous ; Men, and Wo-
men ; *Spaniards*, or *Indians* ; who come
for cure to this Hospital, not only out of
all *New Spain*, but likewise from *Guate-
mala*, and *Peru*, for the good entertain-
ment they find here, and the plenty of all
necessaries for their health, and refresh-
ment, and the great charity and care
wherewith they are looked to ; so that
almost all those that go thither with In-
curable Diseases in a short time recover
perfect health. This, in brief, of this fa-
mous Hospital ; because I conceive, that
Gregory Lopez his being there at its be-
ginning was no small cause of its in-
crease.

Here then our *Gregory* had his mainte-
nance certain under the title of Volunta-
ry Poverty, and being also discharged of
all care (though temporal things never
disquieted him) he employed himself
wholly in Divine Contemplation, and
Mental Exercises, perfecting himself in
the Love of God and his Neighbour,
wherein so many Years before he had
laid the foundation. But, though his

Exer-

Exercise was the same, the improvements therein every day were very different. He was all day retired in a Chamber apart. He went forth on Sundays, and Holidays, and some Week-days to hear Mass; and this in the Hospital-Chappel; and, if sometime Mass failed there, he went to the Monastery of *St. Dominic* to hear it. And, though that place was so very delightful, by reason of the many and good springs, the fields, woods, and prospects, yet he never went forth to see them, all the time he lived there, save only once, and that at my instance.

He seldom visited the Sick, because by reason of his great weakness and tenderness of constitution the ill smell, proceeding from the contagious Diseases that are cured there, did exceedingly hurt him. For this reason there wanted not some of those who attended the Hospital which murmured against him (it being no news for *Martha* to complain of *Mary*) as a shallow, impertinent, and idle Person. But those that attentively considered the actions of *Gregory Lopez* judged far otherwise of him; for, they found by their own experience that Almighty God favoured and assisted them by means of his Prayers, and that there-

40 *The Life of Gregory Lopez. Chap. 8.*
by their bodily strength was increased to help the sick day and night. They also perceived the great gift of Counsel God had conferred on him, wherewith he comforted, and calmed those, that in their afflictions and troubles repaired to him. He had a special talent in pacifying, and chearing many of the Sick, who either through their ill humour, or the violence of their disease, were so choleric and peevish, that the Infirmarians could not endure them. So that, these things well weighed, he was no small benefit to the Hospital; especially being one that had no office, or charge to meddle with any thing therein; for, he was never one of those Brothers, called of the *Convalescents*: and (as was said) *Bernardin Alvarez* had commanded exprefly that he should not be employed about any thing.

I have observed (not without some profit to my Soul) that the Devil our adversary having been worsted in any attempt, or skirmish, and (as they say) layed his hands on his head, yet usually returns so fresh to the combate, so erects his crest, so prepares and excites himself, and with such courage renews the encounter, as if he had before been the

Victor

Victor. Hereupon he reassaults the same man, as if he engaged only with our weakness, and there were not with, and within, us the favour of Almighty God, and aid of the *strong one armed, Christ*, so soft as with Faith, and Hope we ask it of him. *Gregory*, as an old Souldier of our Captain *Jesus*, knowing well this sure protection, when I related to him any conflicts internal, or external, answered with the *Holy Ghost*, *Who is not tempted, what knows he?* ^{† Eccl. 34.9.} *As if he should say, He knows nothing.* ^{Qui tentatus non est, qualia scit?}

About this time that admirable Person Fr. Peter de *Pravia* of the *Order of Preachers*, the mirror and pattern of wisdom, humility, and religion, being first Reader in *Divinity*, and *Vicar General* of the *Archbishoprick of Mexico*, having renused a *Bishoprick* (whose Soul, I hope in our Lord, is, with his *Father St. Dominic* in Heaven, irradiated with very great glory) went exceeding privately to *Guasteca*, to enquire into the life, and manners of *Gregory Lopez*: and it is likely that such a one, so free from passion, had sufficient grounds moving him to go in person to him. In conclusion he

made

42 *The Life of Gregory Lopez. Chap. 8.*
made a diligent and particular scrutiny concerning his manner of proceeding, and life, and found so good a report and testimony, that from thence forward he bare him a greater respect and love. And this I observed; though the said Father acquainted me with other things of very great importance and secrecy, he never imparted to me his intention in going thither.

I have also been informed, that the *Bishop of Guadalaxara* with all care and diligence made enquiry into *Gregory's* manners, during those seven years, which we have said he lived in that Diocese. And his Lordship understood clearly, that, though Satan used all his power to obscure the life and fame of this great Servant of God, yet he always came forth like Gold out of the Crucible, purer, and more resplendent.

Gregory did another work of no small benefit in that Hospital, which was the making a Book of *Physick*, extracted from divers experiments, and the great judgment he had in the Properties and natural virtue of Herbs. This Book the *Brothers* found useful, and advantageous to them for their curing the Sick; and when they went about all the country to

Chap.9. *The Life of Gregory Lopez.* 43
ask alms. And the benefit and good success of those remedies and medicines, which by that Book they applied to several Diseases, was very strange; as if the Author had many years studied *Physick*.

He many times likewise employed himself in making, and mending his poor Apparel; for, in this he had a particular talent; and he cut-out, and made-up all his clothes, even to his little grey cloke that covered him, except a hat, which he never used, unless he went in a very hot Sun. He made him no new Shoes, but mended them so well, that a pair lasted him above three Years.

CHAP. IX.

By reason of a great Sickness Gregory Lopez returns to Mexico: and from thence goes to Sancta-Fè.

Our Lord was pleased to remove this Light, that for a while it might shine in some other parts. So he sent this his Servant a purple Fever; though at first it was not known for such.

He

He with his great courage, mortification, and patience, kept on foot as well as he could for three Days, till the violence of his disease made him content to be treated like a Sick man. He was let blood above fourteen times, which, in one so weak, was enough to have put an end to his life. But our Lord kept him for an instrument of his greater glory, and the profit of many. So that, although he was brought extreme low, the Divine Bounty restored him, but his sickness left behind it some very troublesome remainders, among which a great inflammation of the Liver, and a little lingering Calenture, that was not quite rooted out.

This forced him to remove to a colder Climate, namely to a Town three Leagues from *Mexico*, called *S. Augustine*. He lodged in the house of *John de Escobar*, who had requested him at *Guasteca* to come thither. From whence he writ to me, giving me notice of his arrival; this Letter I received having my foot in the stirrup to go to see him in *Guasteca*. I went to *S. Augustin's*, where I found him very weak, and straitened for attendance and looking to. So, not thinking it fit upon good grounds to leave him in that place, I brought him with me to *Mexico*, and

Chap.9. *The Life of Gregory Lopez.* 45
and kept him in my House some Months
whilst he was recovering; who also helped
many devout and spiritual persons,
that came to visit him; and consult with
him about their affairs. And he did so
much good in this place, that it might be
evidently discerned, that our Lord for
this purpose brought him to this City:
though all the time he lived here he went
not out of my house, save to the *Colledge*
of the *Society of Jesus* to hear Mass; not
even to the *Viceroy's Wife*, the *Marchioness*
of Villa Manrique, who much desired
to see him, and intreated me three seve-
ral times to bring him to the Palace; he
excused himself to me, saying, that
neither he needed the *Lady Marchioness*,
nor she him. This proceeded from no small
courage and disinterest, especially in a
time when the *Marques* was honoured
much, and the *Marchioness* much ob-
served, and respected by all. Indeed
some Years after *Gregory*, hearing that
the *Marques* was much troubled at a
message that came to him out of *Spain*,
aid to me: *Now I would visit the Mar-
hioness, if she sent for me.* And yet the
Marques and his *Lady* were then in
escuro, and *Gregory* at *Sancta-Fe*: where-
y may be seen, how much a stranger he
was.

46 *The Life of Gregory Lopez. Chap.9.*
was to the ceremonies ordinarily used among men ; inasmuch as he denied the Visit in a time of prosperity which with ease he might have performed ; and in time of adversity offered it himself, though it would have cost him a journey of above fourteen Leagues going and coming.

He was not perfectly recovered in *Mexico*, nor quit of his lingering Calenture ; his weakness was great, and his appetite to his meat small. On the other side he sighed after his beloved Solitude : though he had most strictly observed it at my house in *Mexico*. Yet notwithstanding the commodiousness of the Country more pleased him. Whereupon I went about very carefully to seek out some place nigh the City, where he might enjoy his Solitude, and I often visited him, and some way relieve his Sicknes and poverty.

Whilst I was thinking thus, our Lord so ordered, that one day we two went forth to see a little Village called *Santala Fè* two Leagues off *Mexico* ; the government whereof belonged to the *Dean and Chapter* of the Church of *Mechoacan*. It seemed to us very fit for our purpose, by reason of its good temper, and healthful

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Chap.9. *The Life of Gregory Lopez.* 47
ire, the green trees, and fresh springs, things that use to make solitude more grateful: Though *Gregory* little minded these delights, his conversation being altogether interior, as we shall shew in another place. I communicated this business with Doctor *Hernando Ortiz de Hinojosa* first Reader of Divinity, and *Canon* of the Cathedral of *Mexico*, Bishop Elect of *Guatemala*, who was at that time Rector of *Sancta-Fè*; Who, as became a pious a man, and one forward to advance and promote all good, very freely gave *Gregory Lopez* leave to dwell in a house somewhat distant from the Town, situated upon the river that runs to *Mexico*. He commanded also, that the Indians should provide him diet at the charge of the Hospital erected there, which likewise belongs to the Church of *Mechocan*.

Gregory Lopez having obtain'd this Licence from Doctor *Ortiz* went to that Retreat the 22th. of May, 1589. on Monday Whitsun-Week: where he continued his Exercises of Prayer, and Contemplation to his Death: as shall be shewn hereafter.

CHAP.

CHAP. X.

*of the Life Gregory Lopez led in
Sancta-Fè; and his daily Exer-
cises.*

THis Mansion was new to *Gregory*, but very commodious for his Spiritual Exercises, which were not new, but the same wherein God had placed him at the first, though still with greater advancement.

He lived alone in that little Cottage about seven Months without conversing with any, though as oft as I could I visited him; and sometimes, as I think, some other devout persons: who, when he went on Holy-days to hear Mass at the Parish-Church with those of the adjoining Quarter, were much edified to see him: on which occasion some time or other they resorted to him.

By these frequent Visits I made to him, his great stock of virtue and spirit everyday discovered it self more to me, which made me very desirous to live in his company. I besought our Lord by now

Ch. 10, *The Life of Gregory Lopez.* 49
own and certain Religious Persons pray-
ers, that his Majesty would let me under-
stand his most holy will; since, in the
udgment of many, the employment that
had in *Mexico* was some way profit-
able, and to Gods service. For, I had a-
bove twenty Years been Curate of the
Great Church, and took the charge of
the bashful Poor, whom I supplied with
necessaries the space of ten Years and
more, out of the Alms I continually asked
o this purpose. For which cause my
uperiors much doubted whether it were
t to permit me to retire to a Solitary
se. But at the last our Lord was pleased
o to direct, that I determined this course
as expedient, and my Superiors con-
ented to it, and gave me leave, which
ll then they denied me.

So I came from my residence to this
own of *Sancta-Fè* at *Christmass* that ve-
y Year 1589. where I enjoyed the com-
any of *Gregory Lopez* till his death; ac-
curately observing all his actions, and
ords, eying him very narrowly night
and day, to see if by familiarity and com-
on converse I could discover any thing
ontrary to the good opinion I had of his
ninent Virtue. But I was so far from
at, that I became much more confirm-

50 *The Life of Gregory Lopez. Ch. 10.*
ed in the conceit I had entertained there-
of ; which so increased in me, that every
day his spirit seemed to me more admir-
able, his vertues more heroical, and his
conversation more celestial.

During this time, I understood and
learnt from himself many of those things
mentioned in this Relation ; though he
never set himself purposely to speak of his
own manners, except on divers occasions,
when haply it appeared necessary for my
profit, or that of others. And, this hap-
pening seldom, and unexpectedly, and
I never heeding the recording it, nor
to write of him, hence that which is here
related, in comparison of what is omitted,
is very little : and also those admirable
things which I observed in him can hard-
ly be well ranged in an historical dis-
course. Only I notify here that his life
was so uniform, that what he did one day
he did another ; and by this rule and line
he passed Months and Years : I will
therefore make a brief recital of his
spending the Day, and Night, that there-
by some of the great Virtue he had may
be collected and appear.

At break of Day he opened his Cham-
ber, Window to begin to dispose and or-
de

Ch. 10. *The Life of Gregory Lopez.* 51
der the works of the day; and, washing
his hands and face, at the beginning of
day-light he read in the *Bible* a little a-
bove a quarter of an hour, and presently
shut the Book. The end of this his rea-
ding was only because it was the Sacred
Writ, and God gave it him to read; and
also that what he well understood not at
one time he might at another; Especially
for that he always bare such a respect
and reverence to the Divine Writ, that
upon the reading thereof he grounded
that he was to do in the day; and this he
did so duly, and constantly, that a few
days before he died he said to me: *These*
ten days I have not read in the Bible; I do
not remember, that I have omitted it so
long at any time, since I betook me to a Soli-
tary life.

After his reading the *Scripture* follow-
d an Exercise so internal, and secret, that
from no exterior signs could the quality
of it be discovered, whether it were
Prayer, or Meditation, or Contemplation;
whether it were about things sorrowful,
or joyful; whether he were active, or
passive; whether he spake with God, or
God were speaking with him. Only it
may be concluded by his great modesty,
and the composedness of his thoughts, by

52 The Life of Gregory Lopez. Ch.10.
the serenity and gravity of his countenance, that he was continually in the presence of God, without ever losing him out of his sight. And, though he never discoursed hereof with others, he told me those things concerning it which I have written already, and shall write hereafter: and likewise, on an occasion which I will relate, he discovered something thereof to *Don Fr. Domingo de Salazar*, then *Bishop of the Philippines*, who returning thence to *Mexico* for *Spain* came on purpose to *Sancta-Fè* to visit *Gregory Lopez*, with whom he had formerly had very great familiarity, as was said in the fourth Chapter. When, among other questions that this Prelate asked him, one was, that he would tell him what exercise in his spirit he used, and what God then employed him in? To which he plainly answered, *That his exercise was to love God, and his Neighbour.* Whereto the *Bishop* replied: *Indeed you told me these very words in Amaiac now five and twenty Years since: How is this? Have you been always practising one thing?* *Gregory* answered: *I have ever done this; though there is difference between the work done then, and now. Whereby it is manifest, that the Presence of God practised*

Ch. 10. *The Life of Gregory Lopez.* 53
practised by *Gregory Lopez* was in no dry and sterile way, but accompanied with an intense Love of God, and jointly of his Neighbour ; which is the end of all the Divine Precepts, and the top of Perfection attainable in his life. In this he spent all the forenoon and afternoon, and most of the Night. These were his Prayers, these his meditations, and this the daily bread whereon that devout soul lived. And, though it be true, that he employed himself herein all the day, yet observed, that on Mornings chiefly he was more absorpt in this Exercise, and transported, as it were.

He kept not, herein, any constant place, nor any set posture of Body that he ordinarily used. He was mostwhat in his Chamber either standing, sitting, or walking ; unless when sometimes he went while forth into a *Corredor* or *Gallery* near his Chamber to enjoy the Sun. He could not kneel in his latter time by reason of his great weakness of Body.

At Eleven we two dined together with some other Guest, if any were ; for, *Gregory* was strange to none, especially if the person were Religious, or pious. At Dinner we discoursed somewhat of God, or of some natural things, out of which

54 The Life of Gregory Lopez. Ch. 10.
he ever extracted Spirit ; taking from
them a ground for very sublime do-
ctrines. After Dinner we continued a
while the same discourses ; and, when
there was any Religious man to make a
third, it was strange to hear how appo-
sitley *Gregory* would speak ; though he
almost never began the discourse , nor
said any thing, unless asked, or when the
present occasion required it.

Other times I read to him at the table
the lives of the Saints in *Villegas* his *Flos
Sanctorum*, or the *Chronicle* of *S. Francis*,
Pratum Spirituale, and other such like
books : and this custome lasted above
two Years. This ended, which was a
kind of recreation , he retired to his
Chamber, continuing his union which
neither with eating, conversing and di-
coursing, nor with any other divertise-
ment, or exterior employment was in-
terrupted. He never slept adays ; and
so had more time for his conversing with
God.

If in the afternoone (for it seldome
on mornings) any visit were made him
by one that desired to conferr with him
in private about his affairs , he denied
none access, without exception of either
times, or persons. He counselled all

comforted all, offered all his help with our Lord; so that in these last years he was more frequented, not by the vulgar only, but especially by Religious and Ecclesiastical persons, men of great learning and authority. There resorted to him also divers Gentlemen, and principall Ladies; sometimes in person, otherwhiles by letter, acquainting him with their affairs, and requesting his counsel, and prayers, for good success therein. But, among others, *Don Lewis de Velasco, Marques of Salinas, President of the Council*, who had been twice *Viceroy of New Spain*, and once of *Peru*, out of a singular affection and respect which he bare to *Gregory*, came sometimes to visit him, and staid shut up with him two or three hours together. He found him of ability to consult with about his affairs; as well those private concerning his Soul, as the general and publick, belonging to the governing the Commonweale, and Kingdome.

In such employments did *Gregory* spend the afternoon, and before Sun-set he retired to his Chamber, and came no more out till Morning. He never used candle-light, from the time he betook him to a Solitary life: so that some were

36 The Life of Gregory Lopez. Ch. 10.
wont to ask me out of curiosity ; What
is it he doth all night without light ? not
considering, that his exercise, being in-
terior, depended not on this material
light, but on the spiritual, which he ne-
ver wanted, night, or day. He eat no
Supper, (as is said before) : and so was
alone in the dark till Nine and a half, or
Ten, when he lay down on a little Quilt,
covered with a mean rugg : and this was
the softest Bed he had. For, at first his
Bed was the bare Ground, afterward
some Sheepskins, and a few years before
his Death he, at my instance, accepted a
little thin Quilt, and the rugg I mention-
ed. On this manner he slept (to my
thinking) not above two or three hours
of the whole Night : For the rest he spent
awake in his Contemplation till day-
break, when (as was said) he opened his
Window. He used the same employm-
ents, and exercises the day following,
as on the foregoing ; and thus spent all
those years he lived in *Santa-Fè*, till our
Lord was pleased to take him to his eter-
nal Rest.

CHAP.

CHAP. XI.

*Of the Death of Gregory Lopez, and
some remarkable passages that hap-
pened in his last Sickness.*

IN the Month of *May*, 1596. by rea-
son of an ill aire which seized him
Gregory felt himself indisposed, and
presently quite lost his stomach, so that
he could swallow nothing but liquids,
and those too with great difficulty. A
few days after a flux took him, (a dis-
ease vety troublesome, and, in one so
weak, very dangerous). He would nor
let a Physician be sent for, nor cared for
using many remedies, partly by reason of
the great experience he had in curing this
malady, and partly because he knew the
strong medicines, usually applied by the
Physicians, would sooner spend that little
vigour and strength he found in himself.
And, seeing how careful I was about his
lisease, and how much I desired, and en-
leavoured, that some remedies should
be applied to him, he said to me; *Now,*
Father

58 The Life of Gregory Lopez. Ch. x.

Father Losa, let us walk after Gods pace ;
As who would say, that conformity and
resignation was for such times, and not
for talking of it, when nothing troubles us,
but all goes well with us : it was likewise
a usual saying with him ; that *Resignation*
is all *Deeds*, and hath no *Words*.

In this manner he passed some days
with the like patience, and fortitude,
wherewith he used to bear all sickness ;
till on S. John Baptists day the 24th. of
June I thought fit to give him the *B. Sacra-
ment* ; and asking him, whether he liked
to receive It, he answered, Yes ; and that
he rejoiced much that it fell on the day of
S. John Baptist, whom he took for his e-
special *Advocate* and *Patron*.

I gave him the *Blessed Sacrament* ; and
fearing his End was very near I had the
Holy Oile ready, whenever it needed.
For, besides his great weakness, and littl
stomack, he was troubled with a Hickup
very painful, and his pulse beat with in-
termision. Yet, for all this, so great wa-
his courage, that the same day he recei-
ved his *Viaticum*, and all the days follow-
ing he rise, and made his Bed himself, an-
dressed himself. He always, to his death
rise to the stool ; and, though conven-
ence were offered him for saving such

Ch. ii. *The Life of Gregory Lopez.* 59
continual trouble, he would mortify himself in not using it.

He grew every day weaker, and unable to eat preserved himself meerly with strong waters, which persons of quality sent him from *Mexico*, vying with one another as it were. Which, when he considered, admiring the ways of God, with great resentment he said; *Wonderful art thou, O Lord; since a man, who in all the world possesseth not a pin of his own, should, to sustain life, need the waters of Princes, and Kings, and should find persons to give them him, without asking!*

The Festival came of the Glorious Apostles *S. Peter, and S. Paul*, when, thinking my Sick man would not out-live that day, I minded him that it would be seasonable to give him *Extreme Unction*. He was glad that this Sacrament was to be administred to him on the day of these glorious *Princes of the Church*, whom he so dearly loved, and ever desired greatly to serve. The time being come wherein was to give him absolution in vertue of the *Bull of the Holy Cruzada* which he had, I bade him to seek out some sin, though of former years, that I might absolve him, and apply to him the *Indulgences of the See Apostolick*. Whereto he

he answered, that, *Through the mercy of God, he found nothing that troubled his Conscience.* Which is to be understood in the matter of Mortal Sin : Whence may be inferred, that he never committed such, all his life : for, he was not ignorant that none ever lived without Venial Sins, except the *Virgin Mary our B. Lady.* It may be also, he then meant that he did not remember any Venial Sin ; not for that he never committed any ; but because having committed none wittingly, and being asked on the sudden, it was very possible that at that time he remembered none. Hereupon I gave him the Sacrament of *Extreme Unction.* Afterward, importuning him to permit some sheets to be brought, him, a little to mitigate his great pains, he answered ; *Now as one besmeared with oile I may admit them.* And, thinking his death very near I asked him ; *Will you dye now ?* Then speaking to himself, he said ; *Now, Nature, wilt thou dye ?* By this shewing the compassion and pity which the Spirit had to the Body, or the Superior part of his Soul to the Inferior, and Sensitive. For, this division, and anatomy of the Internal, and Outward Man, and of the parts of both, *Gregory* very well understood

The bodily pains he suffered were so violent, that, I once asking him, how he did, and where his pain lay; He said, hat, from the sole of his foot to the crown of his head, every part of him was extremely pained. And, besides, our Lord on the other side afflicted him sore in the most interior and sensible part of his soul; that so both within, and without, he might have more ample occasion of heriting. Concerning which I will here relate one passage, as being very notorious in *Mexico*, though I know not whether all recount it with its due circumstances, and therefore it is fit to declare the truth. I will suppress the Persons names, because such, as know them, will easily guess them; and such, as do not, need not.

Among those Persons of quality that came from *Mexico* to visit *Gregory Lopez* in this his last Sickness there was likewise a very eminent *Lady*, Wife to a nobleman, who served his Majesty in very honourable place. She gave not so good example, as was wished, in the City, both in point of bravery, and immorality expence, as also in playing at Cards,

Cards, wherein she loit much time, and mony ; drawing after her some other Noble Women , who, under her wing, adventured to loose the reins to this vice, without their Husband's being able to hinder them. Now, this *Lady* came to *Sandoz-Fè*, the third of *July*, seventeen days before *Gregory* died, to visit, and cherish him. For, though, in the things mentioned, she was somwhat faulty, yet, in works of mercy and pity to the poor and afflicted, she was ever very much famed.

As soon as I heard of her coming, I sent her word by means of a certain Friend of ours, that came with her, that she was not to enter within this house, who had benefited so little by the prayers, and labours used therein : since, having been here before, she had not left gaming, nor removed the scandal which she gave thereby, being a kind of martyrdome to a person of that eminency that her Husband was of, and therefore she might return to *Mexico* ; for there was no means of seeing the Sick Man ; nor did he desire to receive her Alms. She made divers replies, and, in this dispute three or four hours were spent in messages sent to and fro, without my consent

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Ch. II. The Life of Gregory Lopez. 63
ing that they should come to visit him.
o,whilst she expected my last resolution
nd answer, this our Friend, I spoke of,
nd others assured me, she came with a
reat desire to amend, and quit idleness
& gaming,& that therefore it would con-
tuce much to the furthering her entire
onversion to comfort her, and comply
with her so vehement desire. Where-
ith I was pacified, and meant, she
ould see him.

As she entred at the door one of her
ons told her, *Father Losa was resolved,*
you should not come within this door.
Vhereto she answered, *He hath reason,*
but I will amend. Then, beholding *Gre-*
ory, she much pitied his misery, and be-
an presently with her own hands to
rve him kneeling by his Bed-side, and
o dres his Meat, wherein she had a spe-
al faculty; though a better, in earnestly
commending her self to the Prayers of
gregory, and using in time that good sea-
on which was almost gone. That time
he stayed here she was forenoon and af-
ernoon a great while with the Sick Man,
eseeching him on her knees, and with la-
menting tears, to recommend to our
ord and take charge of her soul.

Hereupon she began to feel a great al-
teration

teration in her Mind; for, now she delighted in treating of Divine matters, and of amending her life, and there immediately burnt a pack of Cards, that she brought in her sleeve to pass the time with, and came to me to Confession; from which time I discerned an advancing in her soule. In fine, a few days before she was to return to *Mexico* having, as she used, requested the Sick Man one morning to assist her with our Lord, she turned to me very chearful, and said: *Father Losa, bear me witness, that Father Gregory Lopez hath promised me, when I dy, to come, and conduct my soul to Heaven, because I know not the way.* And turning to *Gregory* she asked him: *Do you promise me this?* Whereto he answered; *Yes, I promise it you.* After this conference ensued two things very remarkable: One, that the pains, and crofs which our Lord inflicted on *Gregory*, increased exceedingly; The other, that this Lady was instantly struck with the same disease whereof he died: which notwithstanding she stayed two days in this Town serving, and, as far as her indisposition permitted her, cherishing the Sick Person and shedding on her knees before him bitter tears of repentance. With this afflu-

Ch. 11. *The Life of Gregory Lopez.* 65
assurance (her malady increasing) she re-
turned to *Mexico*, and at her departure
Gregory said to her: *Fare you well; for,*
by reason of the weakness of our bodies, we
shall here no more see one another.

As soon as she came to her house she
writ me certain pious expressions, where-
by she discovered her Soul was power-
fully touched by the Almighty hand of
God; and, among other things, she told
me, that the Physicians of her Body ap-
plied many and good remedies to her, for
cure of her disease, yet that which she
principally desired and requested was,
that the Physicians of her Soul would
earnestly recommend her to God. Her
malady increased daily, together with a
confusion and grief for her sins, and the
gnes of a true repentance.

After the same manner I also perceived
the pains, and torment of *Gregory* to in-
crease; and so, as the *Lady* was very
near her end, there came hither *Martin*
Lopez of Gaona a publick Notary to vi-
sit, as he used at other times, our Sick
Man, bringing a message from the *Lady*,
who intreated him not to forget her. And
the same request he made for himself,
and his whole Family: whereto *Gregory*
answered, as one that had a great load

F on

66 The Life of Gregory Lopez. Ch. i.
on him, I do so; I feel her very heavy
upon me. A thing to me very strange;
for, I never observed any matter trouble
him, or make him express his grief, ex-
cept this occasion. To conclude, the
Lady died, leaving great signes of her
Salvation, and giving at the hour of her
death so many, and evident tokens of true
repentance and sorrow for the evil exam-
ple, whereby she had seduced others also,
that this sudden change was of no less e-
dification, than her former extravagancy
and vanity had been of scandal.

When, within a few hours, the news
of her death arrived, I told it to *Gregory*;
who with some signs of joy said only these
words, *God is powerful*, Psal. 88. 9. I
asked a Brother of the Convalescents call-
ed *Manuel Sarmiento*, who never left the
Sick Man, whether he had observed any-
thing extraordinary in him at the time
and hour when that Lady's death was
told us; and he answered me, he had:
for he at that very time saw him trans-
ported, and in an Extasy. Whereby I
conceived that our Lord was pleased to
accomplish *Gregory's* promise, and that
he had been present in spirit at the death
of his dear charge, accompanying her to
Purgatory, that, when he departed this

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Ch. 11. *The Life of Gregory Lopez.* 67
present life, he might take her with him
to *Heaven*. Of this I have no certainty,
but, according to this relation, it may
be piously believed.

All this Story I have told, to manifest
somewhat of the great zeal *Gregory* had
for saving Souls ; and the better to shew,
hat the Love of his Neighbour, wherein
together with that of God he was conti-
nually exercised, was not a meer Specu-
lation or Castle built in the aire , but
hat he took much to heart the spiritual
loss of Souls, and with all his power en-
eavoured their recovery, though at his
own cost , and by undertaking himself
the punishment due to others offences :
s, indeed he seems to have suffered, in
his occasion , those , which the other
wed. For, besides the acute bodily
ains which he felt from foot to head,
e inward cross he sustained, after his
king that Soul into his charge, was very
avy ; so that he wondered at himself :
d he, that never was known to com-
ain of any thing, at this time was wont

say with great feeling : *Jesus , God
lp me, what a great Purgatory is this ?*
nd, once, as I was about to go away
on some business, he stayed me, say-
g : *Bear me company. A great Mystery
F 2 had*

68 The Life of Gregory Lopez. Ch. 11.
had that speech of Jesus Christ to his Apostles, that they should tarry with him: Shewing thereby, that he found his Soul exceeding destitute of the favours and comfort, wherewith at other times our Lord, in such exigences, was wont to relieve and solace him. Yet the greatness of his Valour and Magnanimity, wherewith he endured this, the integrity of his Faith, and the Confidence he put in God, was that I most admired in him. And, whereas his Exercise, after his going out to live solitary, was to quicken this Faith, and still closer to knit the union of his Soul with God, his Heroick Virtue in this kind now upon several occasions evidently manifested it self.

I was wont in this his last Sickness often to ask him, how he went on in his exercise of the continual Act of the Love of God, and he always, even to his Death, answered me, *Very well*. And, to make this more evident, I will here set down Questions in particular, which I put to him, when I saw him most afflicted, with the Answers he gave me.

I once asked him; Do not so great pains withdraw you somewhat from God? He answered: *Not a jot*. Another time, seeing him much afflicted, asked

Ch. 11. *The Life of Gregory Lope.z* 69
asked him ; Now, is your Mind on God ?
He replied : *Where else should it be ?* Be-
ing nigher his end, in the pangs of Death,
I asked him ; Now do you well retain
God ? *Not ill :* replied he. On another
occasion, having been very much recol-
lected he turned to me, saying : *Perse-
verance with peace is of great value.* And,
when I comforted him, saying, our Lord
led him by the Cross, as he did his be-
loved Son ; *I am glad* (said he) *I am
glad, that his will is fulfilled in me.* Lastly,
when I thought it time to give him the
Holy Candle for an happy departure, I
said these words to him ; Now is the
me to go see the Secret ; Will you have
the Candle ? (alluding to the story of
King *Don Alonso the Eleventh*, surnamed
the Wise, who, in the like passage said,
*Give me this Candle, let us go see this Se-
cret.*) To which *Gregory* answered with a
wonderful confidence ; *There is no Se-
cret, all is clear, and it is Noon-day with
me,*

With this valour, and invincible cou-
ge, full of *Faith, Hope, and Charity*,
taking a little after the Candle, he sur-
rendered his Soul to his Creator, to con-
sue for all the Eternity of God himself,
sorpt, and drowned in the immense

70 *The Life of Gregory Lopez. Ch. 11.*
Ocean of the Divine Charity, that delicious affection of Love, wherein (as much as is possible for humane frailty, in this Exile) he had always endeavoured to exercise himself, and advance further. He died on Saturday at Noon, the Twentieth of July in the Year 1596. on which day the Holy Order of the Carmelites keep the Festival of *Saint Elias*, first Father and Founder of their Solitary Life, which *Gregory Lopez* had so perfectly observed.

He lived Fifty-four years, whereof Thirty-three were spent in Solitude. His Body remained, as if he had been alive and, to our thinking who stood by, resplendent. We immediatly perceived a very pleasing sent, that proceeded from his Body, and remained in the Room where he died. And (which excite greater admiration) the same smell adhered to the Garment which we put on him for his interment, and his clothes retain it to this day. It is likewise remarkable, that, there being present at his death the Canon *Nicolas Martine* Rector of this place, and my self who had been Curate Twenty Years, and three other devout Lay-men, none of them thought of saying a *Responsory* for the Dea

Dead; so great was the Joy we took in beholding him, and which his happy passage caused in us.

His Body was interred in the Church of this Village, by the command of Doctor *John de Cervantes* Vicar General to the Arch-Bishop, the now Bishop of *Guaxaca*, who, hearing of *Gregory Lopez*'s Sicknes, whose piety was very well known to him, some days before his decease came to visit him, and to desire he would order his being buried, where the Lord Archbishop of *Mexico* or his Vicar General should appoint. But, before he spoke to him, conferring about this with me, I answered, *Gregory* took no care for his Burial; that all was at my disposal; desiring that his Body should continue in the Church at *Santa-Fè*. Yet I was not willing to determine, till I had spoken with him: So, telling him what the Vicar General requested, he said these words; *Let the Vicar General's will be done; for that is God's will.* So, it being taken under Witness before a Notary, the Vicar General commanded Him to be laid in this Church; yet hereby reserving a right and power of translating Him to the Cathedral of *Mexico*, when it was the Lord Archbishop's pleasure.

72 *The Life of Gregory Lopez. Ch. 11.*
Providing hereby with great prudence
and mature judgment, that, if, in tract
of time, our Lord pleased to discover by
Signes and Miracles, how much he de-
lighted in this his Servant, the City of
Mexico might be honoured with the
Treasure of his Holy Body.

There were present at his Funeral ma-
ny eminent and devout Persons, who
from *Mexico* and other parts resorted
hither only for this cause, bringing Tor-
ches and all things necessary for the bet-
ter solemnizing that Office: which was
performed by the Lord *Don Alonso de la*
Mota, and *Escobar*, Dean of the Holy
Church of *Mexico*, and then Bishop E-
lect of *Guadalaxara*; now of *Tlaxcala*.
His Body was interred near the *High*
Altar, on the *Gospel* side. Many per-
sons, that touched him four and twenty
hours after his death, found his Limbs as
flexible, as when alive, though common-
ly dead bodies grown cold become stiff,
that their Joints cannot be bent. Some
say, that God useth to bestow this Gift
and particular Priviledge on Virgins Bo-
dies; as his doubtless was.

At his Burial likewise was smelt the
sent above mentioned, which so raised
the People's devotion, that they strove
to

Ch. 12. *The Life of Gregory Lopez.* 73
to cut off pieces of his Clothes, accounting it a great happiness to get any part thereof. His Funeral was solemnized on S. Ann's day: Doctor Hernando Hortis de Hinoiosa, Canon of Mexico, who died Bishop Elect of Guatemala, preached thereat.

CHAP. XII.

*Of other remarkable things, whereby
our Lord evidenced the Sanctity of
Gregory Lopez.*

AT the same hour that *Gregory* died, a Religious Woman, much exercised in Vertue and the way of interior living, with whom the Holy Man communicated in the union of Spiritual Life, being in Prayer absorpt in Spirit, saw Him come toward her, saying these words: *Sister, I am going to Heaven; you shall not go so soon, because your presence is necessary for the service of God, and comfort of this Convent:* And so he instantly disappeared, leaving her soul much edified, and fully resigned to the will of God; though her desires were to be loosed from

74 *The Life of Gregory Lopez*, Ch. 12,
from her mortal flesh, and be with Christ.
She, before the news came to *Mexico* of
Gregory Lopez's death, imparted this
Revelation to her Confessor; who, cer-
tified of the truth of it, counselled the said
party to conceal what had been revealed
to her, till God should declare what was
to be done. He also advised her, by u-
sing more prayer, to try whether this
Spirit were of God, or some evil Angel.
Twelve days after she told her Confessor,
it was our Lords will, she should reveal
this to me; because I had enquired con-
cerning what had passed. And these
words also were spoken to her from the
mouth of her Heavenly Spouse *Jesus*
Christ: *Wherefore, thinkest thou, is Grego-*
ry seated near unto me? But because,
for me, he forsook all the temporal things of
this life, and lived with inward Recollecti-
on, and silence.

I was told by a Religious Woman, of
whose Virtue and Spirit I am much satis-
fied, that some five years before the
Death of *Gregory* as she lay on her Bed
after *Prima* (because at that time she was
sick) our Lord in her sleep shewed her
the Heaven open, out of which went in
Procession all the *Religious Orders*, and
divers *Martyrs*, and likewise the *B. Vir-*
gin

gin our *Lady*, with many Women-Saints, and *Christ* our Lord with his *Apostles*; she wondering thereat, it was told her, they went to visit the holy *Gregory Lopez* who was sick. Afterward she heard that he was then like to dy, and in five days he had not eat a bit.

A Person, whose wisdome, vertue, and humility is very well known to all, out of an affection of devotion, and love which he bare to the holy Man, desired him a few days before his Death to remember him; he promised, he would. And, the first Saturday Night after his death he saw in his sleep a Vision, wherewith he awaked, and perceived it was the shape of Holy *Gregory*, whose blessed Soul united it self to the body of this person, and with very great Jubilee made him bless and praise God in his Saints, and especially in the Holy Confessor *Gregory*. This passed a while; and he composed again to rest with much joy and consolation felt himself again touched all over his body; and, being awaked, a second time that appearance of *Gregory* seizeth him, moving him extraordinarily, and urging him to praise God, without his deliberating thereon, or being able for an instant to cease. It likewise made him discerne, and

76 *The Life of Gregory Lopez. Ch. 12.*
and confess, how unworthy he was of
such a favour, and how much obliged to
serve God, and render thanks for that
Visit of his faithful Friend.

A Servant of God, of approved
verte, (whom our Lord instructs, and en-
courages by frequent Extasies, and
Rapts) being one day, ten years before
Gregory died, tortured and full of pain,
inwardly recollecting himself he began to
contemplate the sublimity of *Gregory's*
Spirit. And, being rapt in spirit by this
consideration, there was represented to
the eyes of his mind an Image so Cry-
stalline and transparent, as he might see
through it; and it was told him, *Such is*
the Soul of Gregory Lopez. At which
he wondred and rejoiced exceedingly,
telling it to *Gregory*, who answered him
not a word.

A certain Religious Man, that led a
Spiritual life, much addicted to Prayer,
as he was praying once in the Quire, re-
ceiving from God by *Gregory's* interces-
sion such a clear knowledge of his no-
thingness, as much edifies all that con-
verse with him, and likewise such a great
love of God, and union with his Divine
Majesty, that, it being about two
Months since he received this favour, he
hath

hath never discontinued this Union, but persevered in one continued Act thereof.

A certain Priest, much affected with the vertue and Spirit of this Holy Man, and who had great hopes of being assisted in the presence of God by his Prayer, thinking once on *Gregory* (who died a little before) and on his happy condition, and how prevalent with God he was, was bid in his sleep, *Ask, ask*; and in obedience to the direction he asked our Lord a thing which, till then, he could never obtain. And presently the same day it was granted him: and by this means he procured other things, not for himself only, but also for others.

Another man, one spiritual and devout, who was wont to come and ask counsel of *Gregory Lopez*, desiring the same likewise after his death, it was said to him: *Judge not thy Neighbours, and be more Temperate.* Wherewith, he told me, he received considerable benefit in his Soul.

Many other things, like these, our Lord hath effected; whereby is discovered the great glory, with which his Divine Bounty hath honoured *Gregory*, since his happy Passage; and by numerous

CHAP. XIII.

Of some Miracles, which God did by the Reliques of Gregory Lopez.

IT is usual, and peculiar for God to ennoblie his Friends, not in their celestial Country only, where they live eternally, but in this Exile likewise, where they are deceased; and to honour such at their Death, who honoured him in their Life; and, for manifesting the righteous works of the Just, to effect by him works miraculous: God's power by *Miracles* honouring him, who served and honoured God by his Vertues. And, because those of *Gregory* were so conspicuous, the Divine Bounty hath done and doth every day such a number of *Miracles* for this his Servant, that, had any care and diligence been used, in collecting and approving them, we might at present compose a very ample Relation thereof. And I trust in God, he will not cease to do more, for his greater glory, the ho-
nour

nour of this Holy Man, and our profit and edification. I will here relate only some of the most authentick, and unquestionable.

That very day he was interred, an *Indian Woman* of quality, Wife to the *Governour* of this Village, lame of one Arm, and in great pain thereby, at the same instant that she took *Gregory Lopez's* Hand into hers to kiss it, found her self well and cured, and quit of all pain; rendering thanks to our Lord for the mercy he had shewn her by this his Servant's means.

Four days after *Gregory's* death, a little Girl of five or six years old, that by eating of earth had got a disease very dangerous, by reason of great obstructions, swelling in her belly, a strong fever, with wellings in her head, and heart. Being thus, sore afflicted, she said these words to her *Mistress* (a Lady very Noble in blood, but more in piety, and the retreat which she chose, and observes in the *Monastery* of our *Lady of the Conception*, at *Mexico*) Mother, *lest God take me away*, *apply to me that little welt of Gregory Lopez's*, *that was given you: for he will cure me.* The Lady did so, leaving the Child that night in a great Fever; and, when the

80 *The Life of Gregory Lopez. Ch. 13.*
she rise to *Mattins*, (as she used to do,) went to see her by the way, and found her quit of her fever, and asleep. She awakens her, and asks her, Child, *how dost thou?* Well; replied she, for, your *Saint hath cured me of my distemper.* The Lady aforesaid gave our Lord many thanks for so great a Miracle.

Another principal Lady in *Mexico* had such a violent head-ach, that she was like to go besides her self, and, finding no help from any other remedies, she light on one very singular and efficacious, in having in the house a Sleeve of *Gregory Lopez's Doublet*, which was preserved with great devotion and veneration. They laid it on her head, and immediatly she took some rest, and awaked perfectly cured of her grief.

A Child of three Months old, the first and only Son of his Parents, who were of the best rank in *Mexico*, had a strong Fever, unable either to suck, or sleep. In this sadness and affliction of all those of the family, and kindred, a Servant remembered her self of a certain *Relique* of the holy *Gregory Lopez* that was in the house; which at the same instant that it was applied to the Childs head, he fell asleep, and some few hours after a waked

Ch. 13. *The Life of Gregory Lopez.* 81
vaked, took the Breast, and was well.
His Parents and those that were present
gave great thanks to God, and the Saint,
or this Miracle.

In the same City was a Priest in such
xtreme pain with the Toothach, that for
hree days and nights he could not rest
ne minute, and by its violence his face
as much swelled. His Mother gave
im a piece of *Gregory's* garment, which
e with faith and devotion applied to his
heek, and presently fell into a sleep,
hich continued from Nine a-clock that
ght till morning, and awaking found
s face without either swelling, or pain:
tributing so sudden a recovery to the
oly man's intercession, and rendering
r it thanks to our Lord.

In the house of a Gentleman of *Mex-*
, a person well known in the Kingdom,
ere befell a Slave of his such an unex-
cted accident and sad misfortune, that,
reason of a fit he had, all present took
n for dead. A Gentlewoman that
s by, remembiring that she had in her
tody a piece of the Shirt in which
Gregory Lopez died, (given her by me)
t for a little Casket, and, taking out
said *Relique*, she laid it on the infirm
n's forehead, and immediatly he came

82 *The Life of Gregory Lopez.* Ch. 13.
to himself, perfectly well, though exceedingly bruised; and being asked, what he felt, he answered, *Nothing*. All that saw the passage with its particular circumstances could not but ascribe this cure to a *Miracle*, which our Lord wrought by his Servant *Gregory Lopez*.

In the City *de los Angeles* an Honourable Lady was near the point of death by the Meazils that befell her nigh her time of lying in, the Infant being dead in her Womb. Her Husband, seeing her in such danger, intreated a Brother of the *Convalescents*, called *John Vallejo*, to visit her. He went, and took with him a piece of *Gregory's* garment, and, applying it to the sick party's neck, said to her: *Madam, trust in God; for his Servant Gregory Lopez will obtain your recovery; and bear great reverence to this Relique*; as it seems, she did: for, being safe delivered, she was presently well.

The said Brother in the same Town applied that same *Relique* to a sick Woman who a long time had such terrible pains in her head, that she cried out continually night and day; wishing her to put great confidence in our Lord, that by the merits of *Gregory Lopez* he would give her health.

health. His Majesty presently did so: and she was very thankful to God, and devout to him, who by his intercession had freed her from so excessive pain.

In the City of *Tlaxcala* a Young man had a miserable Leprosy, and having tried divers, and spent much in order to his cure in vain, a Brother of the *Convalescents* gave him a piece of *Gregory's* garment, bidding him apply it to his neck, and take this Servant of God for his Advocate, with great confidence of his recovery. And within eight days space he grew well, and quit from his Leprosy divulged this Miracle, publishing with signal gratitude the wonders of God, and the praises of *Gregory*.

In a Village of this Kingdome (called *Tibualapa*) a Gentleman for Sixteen Months was tortured extremely with the Colick, without being free one day or hour in all that time; yea, the last twenty days, his pain left him not one minute. A Gentlewoman happened to be present, Wife to the Chief Justice of that Province, who told him, she had seen wonderful things done by the devotion those in her house bare to the holy *Gregory Lopez*; and, if he, with like faith, took him for an Intercessor to the Divine

Goodness, he might be confident of health. The Sick Man hearing this took a piece of *Gregory's Shirt*; applying it to the place where his pain was sharpest, and, holding it there a little while, presently voided a stone of the bigness of an ordinary Pine-kernel. Hereupon he recovered, never after feeling the foresaid pain, and held it for certain, that this favour and cure was granted him by the merits and intercession of *Gregory Lopez*, to whom he continued very devout and grateful.

A Brother of the *Convalescents*, called *Alonso de la Fuente*, was six years in the Hospital of *Guasteca*, almost continually sick, full of plaisters, and both legs having ulcers running upon them. The Chief Brother seeing him thus helpless, and that, besides these and other indispositions & pains, there rise in his forehead a knob or swelling as big as an egg, and another in his ankle, little less, both very painful, he removed him to the Hospital in the Island of *S. John de Ulua*, conceiving that, it being a hotter Climate, he might recover there. It fell out quite contrary; for, by reason of the moisture from the Sea, and the cold of the North-winds, he grew much worse. This Brother

Ch. 13. *The Life of Gregory Lopez.* 85
ther being one day extreme sad and troubled, recommending himself to our Lord, and his Saints, earnestly besought the Servant of God *Gregory Lopez* to procure him his health; and recalling to mind certain *Reliques* of his given him at *Quatapa*, he applied them to his head with a night-cap, and to his leg with bands, and taking off the plaisters and patches, he wore, threw them into the Sea; and within three or four days, after he had applied the said *Reliques*, without any other medicine, he found himself perfectly cured of his Maladies, swellings, and pains, which never troubled him more. Whereby he plainly perceived, the intercession of this his great Servant was very powerful with God.

G 3 CHAP.

CHAP. XIV.

Having hitherto compendiously related the Holy Life and Death of Gregory Lopez, Father Losa proceeds in the remainder of his Discourse to declare more particularly his great Parts and Science, both in Divine and Humane Learning; and his many eminent Virtues, and Perfections. And, first, of the admirable Knowledge of Holy Scripture, which God had bestowed on him.

Though Gregory never much applied himself to the study of learning or even of the Latin Grammer yet he understood the Holy Scripture and (in the judgment of very learned persons) rendred it in Spanish with such propriety, and felicity, as if he had spent his whole life in the study of Latine, and Divinity. So that divers, observing him with such strange quickness and command thus to turn the Bible, and read i

Ch.14. *The Life of Gregory Lopez.* 87
(on several occasions that were pre-
sented) might conceive rather, that he
read things written in his Mother-tongue,
than rendred them out of another. He
had by heart all the Historical part of
Scripture ; and word for word the *Gos-
pel of S. Matthew* , and *S. John* ; and
those things of the two other *Evange-
lists*, which these omitted ; as likewise
S. Paul's Epistles ; and the *Apocalypse*.
In fine, he had so perfect a knowledge of
all the Sacred Writ, that, being asked of
any *Text*, or *Sentence* there, he always
recited it with a maryvellous readiness,
and certainty.

Father Peter de Pravia, *Vicar General*
of this *Archbishoprick*, came to visit *Greg-
ory*, when recovering his health at my
House in *Mexico* , and chanced to ask
him a place of *Scripture*, which after
long studying he could not find either in
the *Bible*, or *Concordances* ; *Gregory*,
hearing it, said ; *This place is not in all
the Bible ; but there is another like it,
which is this.* Then immediatly open-
ing the *Bible* he shewed it the *Vicar Ge-
neral* ; and it was the same he looked
for.

Three *Doctors of Divinity* of the Royal
University of Mexico, conferring in this
G 4 Village

88 *The Life of Gregory Lopez. Ch. 14.*
Village of *Sancta Fè* with *Gregory Lopez*
about some difficult places of Scripture,
intreated him at the same time to tel
them, if there were any Text that treat-
ed of a certain matter, which they then
named. To the difficulty of the Texts
he answered very clearly, and cited one
exceeding pertinent, which they, though
studying the point with extraordinary
diligence, had not found ; whereat, be-
ing astonished, they said in my hearing :
*This is an able man indeed, what is our
knowledg to his ? Beatus homo, quem
Tu erudieris, Domine : Ps. 93. 12. Blessed
is the man, whom Thou hast instructed, O
Lord.*

In the same Town certain Religious
men, very learned, in his presence spoke
a Sentence, as out of Scripture, where-
upon he replied : *This is not Holy Scrip-
ture : they, greatly wondering, searched
the Bible very carefully, and found he
said true. It was admirable to see, how
certainly and punctually he knew, in how
many places of Holy Scripture such or
such a thing was said ; and whether it
were there, or no. A Religious man,
who had been a Publick Reader of Scrip-
ture, and much communicated with him,
said to me (as one that very well under-
stood*

Ch. 14. *The Life of Gregory Lopez.* 89
tood him) these words: *I talk with so
much caution concerning Scripture to none,
is to Gregory Lopez:*

Certain Prebendaries related in his
hearing concerning another, (who was
present) that he had all the *Salter* by
heart: He answered; *The thing to be e-
stemed is, to benefit thereby in time of need.*
For herein he was singular, that his me-
mory furnished him both with places,
and things, when there was need.

There were some Preachers, who, up-
on occasion of retiring themselves to
Sancta-Fe, being to make a Sermon,
would say; *There was no need to carry
Concordances, where Gregory was.*

Don Pedro Moya de Contreras visiting
is Archbischoprick came to *Guasteca*,
where (then) *Gregory Lopez* resided,
and, making me the Messenger, sent to
sk him a certain doubt; to which he an-
swered so profoundly, that I durst not
bring the answer, but returning with the
message to his Lordship said: *I would ra-
ber, so good reasons, as Gregory Lopez
ath alledged, were heard from his own,
han my, mouth: and so he may give you
is answer himself, when your Lordships
ees to see him.* Afterward the Arch-
bishop went and heard him, and was
much

90 *The Life of Gregory Lopez. Ch. 14*
much satisfied, and exceedingly astonished,
and said to Me : *I never imagined, he
knew so much.*

Twenty years before *Gregory's* death,
in the presence of three learned and
grave Religious men of the *Dominican*'
Order, Frier *Dominic de Salazar*, who
died first *Archbishop* of the *Philippines*,
said of him ; *What is this, Father ? That
we, with all our studying our whole lives,
know not half so much, as this Young Man.*

Many learned persons, that came to
be resolved in doubts out of *Holy Scrip-
ture*, returned fully satisfied, and amazed
at the great light God was pleased to
communicate to this his Servant. A-
mong others there came to *Sancta-Fe* a
Doctor of Divinity, who a few days be-
fore had been present at some *Conclusi-
ons* out of *Holy Scripture*, which had bin
defended in the Schools of the *Society of
Jesus* at *Mexico*, upon that place, *Ma-
lach. 3. 1. Ecce ego mitto Angelum me-
um, &c.* and asking *Gregory* the meaning
of the foresaid Text, he gave such curi-
ous expositions upon it, that the Doctor
affirmed, that in all the *Conclusions* there
was not more, nor indeed so much.

CHAP

CHAP. XV.

What the Holy Ghost communicated to Gregory Lopez in the Spiritual Way.

God not only taught this his dearly beloved Disciple the *Holy Scripture*, (as is said) but also and to greater eminency instructed him in the spiritual Way, wherein he was with such perfection to walk, and guide and direct others. For, this Holy Man, by his great spiritual light, knew the hidden subject of himself; and (to my apprehension) almost as distinctly beheld his Spirit with his intellectual, as his Body with his corporal, eyes. And these two Sources, of the *Body*, and *Spirit*, which rise up together, he did dissect, and discerne so accurately, restraining the current of the *Body*, and dilating that of the *Spirit*, that it was very admirable. For, the distinguishing in ones self works that proceed from Grace, from such as proceed from Nature, is extreme difficult, and by few attainable; because the one are oftentimes disguised with the likeness of

the

the other. This distinction *Gregory* excellently well understood both in himself and those that consulted him in like doubts.

It befell me once, that having for some Months used only the exercise of Mental Prayer, and found great difficulty and reluctance therein, I had an occasion to go about a work of Charity, and by the way felt so great a joy, and such an extraordinary tranquillity in my Soul, and such a manner of Prayer; that for the time methought I was in Heaven. Afterward returning to *Sancta-Fe*, and giving *Gregory* an account thereof, I told him, my Spirit had much dilated it self. He answered me: *Father Losa, Nature dilated it self.* I believed him; not then understanding him. But, assisted by the mercy of God through his prayers, I soon after attained to this verity. For I was wont to perform external works of Charity, which, though in themselves virtuous and meritorious, have this property, that they recreate and dilate Nature, and sometimes self-love intermixeth it self with them. But, in that recollection, I used only interior Mental Prayer, in which Nature was after a sort in continual torment and on the rack,

be-

cause detained from those exercises, wherein she was used to find (though this od and pious) contentment and de-
ht : such, as relieving the want, pro-
tecting the good and welfare of our
neighbour, the speaking, and hearing of
ivine matters ; for , these by Gods
ace have bin my employments for some
ears. Now, when I left off the fore-
id internal recollection, to do the work
Charity, I mentioned , and recreat-
ed self with beholding the fields , and
ills, Nature returned to her ancient ease
d quiet, so, as to make no war against
e Spirit ; wherewith I was much
eased and satisfied, as thinking, I was
ow at peace with my self. But, after-
ard, when I desired to return to my
le Mental acts, I found Nature had re-
boubled her strength to war against the
pirit, and perceiving manifestly by this,
at my peace was not so much spiritual,
natural, I discerned by sure and evi-
ent consequence , that *Gregory* knew
y Spirit better than I my self.

Some Religious persons discoursing in
s presence of things that furthered spi-
t and devotion, one said, Musick con-
duced very much thereto ; for, hearing
espers in the great Church of Mexico he
was

was so raised in spirit, that in all his life he never prayed with such peace, profoundness, and quiet, as then. Another said, the society of others availed much to Prayer; because the difficulty, he found in praying in his Cell, was removed and taken away by the presence and example of those that prayed with him. A way went the Religious men, without Gregory's speaking one word about the matter. I perceived plainly, that he could have rectified them with ease, and have shewn them, that, in those remedies or aids, Nature lay hid under the disguise of the Spirit. (As was seen by the success, I had; and because the reason, why some relieve themselves in prayer by the company of others, is that Nature recreates and supports herself by her good works being seen, as appears in such as discipline themselves, or give alms in publick; therefore such as these, following their natural delight, pray better in company, than alone). asked him afterward, what the reason was, that he did not give those foresaid Religious men advice and instruction herein; He answered me: *Because they were to binder their journey; since, with that staff, they advance somthing; but without it, would sit still.*

Our Lord had given him great clarity
or distingushing of thoughts, and of
ords; by this light he knew which
ought, or word was idle, or not. And
e very exactly discerned, in discoursing
f God, when it was natural, and when
piritual. To this purpose he used to
y: *Many speak of God more from love of
emselves, than of God.* He said like-
wise: *The Love of God is all Works; it
seth few words, and is many times dumb.*
rom this light, and discerning faculty,
roceeded that rare moderation of his
ongue; as shall be said in its place.

From the same light also proceeded his
ever having any scruples, but an admir-
able quietude and Tranquillity of Soul.
The same clarity likewise our Lord gave
him in matters of our holy Faith; where-
n, notwithstanding many temptations he
ustained, he had never any doubt. This
s that he signified at the hour of his
Death, when, being asked, if he would
have the holy Candle to go see the Se-
cret, he answered with great courage, as
s said before, *All is clear, there is no se-
cret; it is Noon-day with me.* Wherein
his meaning was not, that his Faith was
without obscurity, but that, in matters
belonging to it, he had no doubt. For,
Faith

Faith is in such sort obscure, that it also is most certain; and its certainty takes no away its obscurity, and the captivating of our reason, wherein, during this life, our Lord would have us walk; *Captivating our understandings in his Service*; as the Apostle speaks, 2 Cor. 10. 5.

I have thought fit to put down some Examples, whereby may be gathered the great light *Gregory* had, by which he not only knew himself and his own Spirit, but other men's also. I had great signs, and inducements (by things which I had experienced) to incline and perswade me to believe that he saw the souls of others [or the interiour state of their souls]. And, being one day musing hereon, some five Years, or moe, before his Death, I asked him, whether indeed he did see them: he answered, *No*. I, upon so plain an answer, believed him, and was satisfied: but perceived, that thenceforward he grew every day more cautious in it; therefore I forbare to speak to him thereof. But I have had since, and now have herein so many witnesses, so creditable and beyond all exception, that methinks I should do ill not to affirm it for certain. And his telling me, that he did not see them, is to be attributed to his

is great humility and prudence, whereby he laboured to conceale and disguise that gift of God ; as he did many others. Nor is it to be suspected, one of so eminent veracity and perfection would ly : nce his denial in this case may many ways be freed from lying. One way, because possibly at that time God had not yet done him this favour ; but afterward, the last Years of his Life, did. Possibly so, at that instant when I asked him the question he saw not souls, but on other necessary occasions God gave him light to see them ; for, the light of Contemplation concerning things spiritual is not habitual and permanent, but actual, as that of *Prophecy* ; our Lord gives it and takes it, when and how his Majesty willeth. So that, at that time, when Gregory said he did not see them, (though other seasons he did) he meant, he saw them not, because at that present God gave him not that light. For confirmation of what hath been said, I will lay down some examples.

A certain Person gave the holy *Gregory* an account of his faith, and of great temptations he had, but withal said, that he hoped in God he had committed no sin ; and therefore discovered no

H^t thing

98 *The Life of Gregory Lopez. Ch. 1*
thing thereof in Confession : whereto he
answered : *Not so stoutly ; for, indeed*
you have proved a weak Soldier. Where-
upon the party replied : If you think fit
I will confess it then. *Gregory answer-
ed ; He did not conceive, that what he ha-
done on that occasion was any hainous crim-
but, to have resisted perfectly, he shou-
have done such and such a thing.* When
the party inferred, that he had seen the
Spirit ; and, for the future better learn
the way of resisting.

There came from afar a devout Priest
to impart to *Gregory* his Spiritual doubts
whereto he answered so much to the pur-
pose, that the Priest said ; You have told
me what I thought to ask ; having great
need to be directed therein. *Gregory*
replied ; *God, seeing your need, more
my tongue to tell you what you have heard.*

A Doctor of Law, one then married
but since a Religious man, yet ever a devout
person, went to visit *Gregory*, and
by the way discoursed with his Com-
panion about certain matters of his so-
ciety, which neither *Gregory* nor any other
man by natural means could, know.
soon as they came, before they asked
him any thing of what they intended
in their discourse, he answered them to ev-
th

Ch. 15. *The Life of Grégoire Lopez.* 99
hing so directly, that they were much
atisfied and amazed, and looking up-
on one another gave thanks to our Lord,
eeing him answer them, as if first asked
y them. Whereupon the Lawyer took
ccasion to examine his Conscience, as
st as he went to visit *Gregory*; concei-
ing, that his Interior was open and ma-
ifest to him: as also at other times, go-
g to ask his counsel, he advised him so
ly, before he spake a word to him, that
e was confirmed in the opinion he had of
m.

A Religious man of eminencie for spi-
t, and intimately conversant with *Gre-
ry*, went one Evening to be resolved
some doubts about his Spirit; and, it
ing almost Night, and he not having
at time he desired for his purpose, he
de him go take his rest, and next
orning they would discourse on it. That
ght the Religious man, being in a
hamber under the Holy Man's, had an
erual answer from God concerning
at which he intended to ask, and a re-
ke, for that he came to ask counsel of
Creature, who might have it from the
eator; since he that gave *Gregory* such
lities would give him the like, if he
posed himself thereto and relied upon

H 2 God.

God. In the morning he went to *Gregory's* Chamber, who seeing him smiled; then the Religious man began to relate how that night God had answered his doubts. *Gregory* helped him out to tell it, preventing him; for, he had not yet mentioned the reprobation; and asked him *Had you not a good reprobation, for coming to a Creature for advice?* He answered; Yes, Father, I had a rebuke. At all which he was amazed, and very confident, that the Holy Man had seen in God what had passed within him.

Another Priest, very vigilant in things concerning his Spirit, came to see *Gregory Lopez*, staying with him about a Fortnight; and, accurately observing him found of a certain that the Servant of God spoke to him of all that was in his mind. Which, though *Gregory* himself did not intimate to him, yet the Priest was very confident so it was: because his Soul being somewhat inordinately affected with certain great Favours, which God had done him, and he hoped to receive from his Divine hand, *Gregory*, among other things, said to him; *We aim to be great; but truly either here, or there we must pay for our little humility.*

A certain Person, very devout to our

Lau

Ch. 15. *The Life of Gregory Lopez.* 101
lady the *B. Virgin*, recited the *Rosary*,
and, by this means, so efficacious for ob-
taining all good and spiritual proficien-
cy, God bestowed on him favours and
blesses, that for the space of some years
he was almost always in continual Pray-
er. Seeing himself therefore so advanced
in Mental Prayer, he asked *Gregory*,
whether he were best to lay aside the *Rosary*,
to attend that the more. He an-
swered, *No*. (Knowing, that the ho-
bouiring of our *Lady*, to whom himself
as much devoted, not only helps Be-
nners, but is likewise the ground of a
appy progress in the spiritual course, e-
n to those who have arrived to some
rfection therein, for the better con-
serving them in it.) Therefore he conti-
ned a Year in that devotion of the *Rosary*: and, perceiving that those celestial
hours went on after the same rate in his
oul, as one now very spiritual he deter-
ned, without acquainting *Gregory*
erewith, to leave off the *Rosary*. But
thin a few days after he began to feel
any troubles, and droughts, and now
have almost no Prayer at all. (For,
such dangers doth he expose himself,
who thinks to make a prosperous voyage
in the spiritual life without *Mary the*

102 The Life of Gregory Lopez. Ch. 15.
Star of the Sea.) This he told the Holy
Man, without telling him the reason,
which was leaving off the *Rosary*. At
which *Gregory* smiling said to him; *Fall*
to your Beads again. He did so, and
prospered so well hereby, that he soon
recovered the Spirit and devotion he had
formerly. Whereupon he was more de-
vout unto the *B. Virgin*, and much asto-
nished, that, without his saying any thin-
to him; *Gregory* should understand the
ground of his aridity.

It fell out that some six, or more, *Sp*
iritual Persons met at Sancta-Fè, who re-
ported from divers parts to confer with
Gregory about their *Spirit*. And some-
times he answered them all in public
with such facility, that they were satis-
fied concerning their doubts, and in-
structed in what they knew not. But
that which I most wondred at was, to see
in how few words he answered; for,
two, or three, he resolved great difficul-
ties: and it seemed those words were
flashes in their minds, who heard them
and as sparks darted from an enflamed
Charity. So that they went away
one side enlightened, on the other ex-
kindled, and with their hearts excited
to all good.

The

There came hither one exceedingly troubled in mind, and told *Gregory* all his troubles. He answered him only these words: *This is a Purgatory, wherein God detains you.* Which sufficed to comfort him greatly, and to quiet his soul.

Another Priest that was in great affliction he settled by only reciting that of the *Apocalypse*; *I counsell thee, to buy of me tried and burning gold, that thou maist be rich.*

Another found consolation and ease in more tribulations, and temptations, by hearing him say: *The Kingdom of Heaven suffers violence; and the violent force it.*

Knights and Persons of quality, who, desirous to live well in their state, asked him what they should do, he bade; *Do what you do for the love of God; and that enough.*

To Lawyers, Judges, and men of business, he used to say: *Change your intention and you will do much.*

By these kind of speeches he awakened some that were asleep, so that, upon hearing him, they came to themselves, and profited exceedingly. Of this efficacy and good success of his words (which ever attributed to his Prayer) we shall say something in the 19th. and 27th.

Chapters; besides what is mentioned already in divers parts of this Book; and might be much more copiously.

Having very diligently observed and marked, that *Gregory* understood spiritually whatever he said, or heard, I once said to him: Do you go spiritualizing to your self all, you speak, or hear? He answered me, *It was true*. Wherefore spiritual persons may understand the constancy and perseverance of his Spirit; and others, not such, may perceive it by the examples following.

If any said: The Bread of *Sancta-Fè* is good; he would answer; Yes, Sir: meaning the most *Holy Sacrament* of the *Altar*, the true Bread of our *Sancta-Fè*, or our *Holy Faith*. When any admired the beauty, fine scent, and excellency of the flowers of *Sancta-Fè*, he applied it to the *Saints*, whose Sanctity took its beginning from the *Faith*: for, without it, it had been impossible to please God. If any one, looking upon the springs, and streams of water, which run from hence to *Mexico*, said, The waters of *Sancta-Fè* are better in their spring, than at *Mexico*; *Gregory* assented; meaning by the Spring of *Sancta Fè*, God; in whom the waters of true Wisdom are the

the best, and, he that receives them immediately from God, hath them more sure and wholesome, than he that takes them passing through humane understandings. Hearing any say, such a one is of very noble extraction, he presently considered, that the true Nobility is to be a Son of God in Spirit. When any said, such or such a Lord was *Grandee of Spain*: he straight reflected, that the principal and chief Greatness is to be the Friend of God, and hearing his divine words, and doing great things for his Service. Observing this his quickness and wonderful readiness in drawing things to a Spiritual and profitable sense, when any thing in discourse occurred that was hard to be spiritualized I presently asked him it; as once a little dust here arising (which happens but seldom) the by-standers said; 'here is dust likewise in *Sancta-Fè*. I asked him: How can it be, that there is dust in *Sancta-Fè*? Because (said he) here are Saints, that live in *Sancta-Fè*, who have not yet attained four and twenty Degrees of Perfection; and therefore have some dust of the Earth sticking to them; for, a man perfectly Spiritual is all Spirit.

CHAP. XVI.

Of his great Knowledge in Ecclesiastical, and Secular, Histories.

Many would have been contented and esteemed themselves happy, to have attained the knowledge which is already shewn, *Gregory* arrived to. But, since God is the Donor, and Man the Receiver according to his capacity, his Majesty is pleased to afford us for examples some, to whom he hath given much; thereby to shame and condemn the tepidity of those that do not so well dispose themselves. This Holy Man so well did this, that he is one of those who give in themselves an eminent testimony of this truth.

Whilst he lived at *Guasteca* there came to visit him Father *John Cobos* of the Order of *S. Dominic*, one famous in Theology, and who had been a Reader in *Spain* before his coming into these parts. He, after he had conferred very privately, and seriously, with him, said: Though the fame of his wisdom was great, the truth

truth was far greater. And, having heard very excellent things upon the *Apocalypse*, he desired of him an Exposition thereon; which *Gregory* made without twice writing, or blotting a Letter, and sent to the said Father to *Mexico*, who admired exceedingly, both at the quickness, and also the acuteness, learning, and spirit, which he shewed.

There came likewise to *Guasteca* to confer with him Father *Michael de Talarvera Provincial* of the Discalced of the Seraphical Father *St. Francis*, whose humility, wisdome, and sanctity, were most renowned in these Kingdoms. He conversed very familiarly with him; and ceased not afterward to admire his great light, and wisdom, praising, and blessing God for it: so that, the said Father, returning thence to *Zacatecas*, where *Gregory* had lived solitary, made an excellent Sermon, extolling his knowledge, and sanctity; and, among other things, said; *In this field hath been bred a Young Man, whom I had rather be, than a King, Emperor, or Pope.* Adding: *In taking my leave of him, I felt my soul possessed with the grace I had seen in him.*

Father *Emanuel de Reynoso*, a very holy man, and an eminent Preacher of the Order

Order of the glorious St. Francis, wondered at the light and knowledge of *Gregory*, holding it to be Supernatural: *For, I* (said he) *have ask'd him about divers places of Holy Scripture, and there was none, whereto he answered not very pertinently.* *I once asked him nine of the obscurest, and difficultest Texts I ever saw in the Bible, and he expounded them all to me in their literal sense, so significantly, that he seemed a Saint Hierom.* And another Religious man, hearing him relate this, went to *Gregory* with other places, of great difficulty likewise; who by exprience found, that what had been reported of *Gregory* was punctually true.

He knew (with as much evidence as can be gathered out of the *Holy Scripture*, and other Histories) whatsoever passed from the *Creation* of the World to *Noë*, recounting the Generations of the *Sons of God*, and of the first Fathers so distinctly, that without book he recited all their Linages, degrees, and affinities, with the difference of times and ages; though a thing so obscure even to the most learned. He was no less knowing in what concerns the *Sons of Men* too of that time; whose customs and inventi-
ons he related very distinctly. The same

ie did from *Noë* to *Christ our Lord*, and he spoke of those Times, and the Persons living therein, as if present. Having described this Family of *God*, he discoursed of the adjacent borders, making one History of all, and accommodating all these histories to the times and successes of the same Family. And he not only knew the Warrs, and other accidents, that befell within God's own house, but even those among the Gentiles, to the coming of our Redeemer; and, to my thinking, he knew all this as exactly, as any other man of our times. He had by heart the Prophecies of all the *ibyls*. He told very particular passages of the Birth, Infancy, Childhood, and Youth of our Lord *Christ*; as likewise of his Preaching, Death, and other Mysteries; of the preeminence of the Law of Grace above that of Nature, and that Written. He had as it were before his yes the Life, and Preaching of the Holy Apostles, and their Disciples. He related particularly the Lives, and Martyrdoms of the Popes from *St. Peter* to *Sylvester*; and of other eminent Martyrs; likewise the lives and most renowned and memorable Acts of the famous Confessors from *Pope Sylvester* to

110 *The Life of Gregory Lopez. Ch. 16.*
to *Clement the Eighth*, in whose time he
died. He recounted the Names, Times,
and Customs of the *Founders of Orders*,
and *Eremitical Life*; of the *Arch-Hereti-
cicks* also; condemning their *errours*,
and alledging the *Holy Councils* in which
they were condemned; observing like-
wise the time, wherein such and such
Heresies began, and declined.

He discoursed very particularly of the
history of that *Beast*, of which *S. John* in
the *Apocalypse* speaks, which was the
City of *Rome*; and its ten *Horns*, which
were the Ten *Emperours*, who especially
persecuted the Church above others, and
so he brought down the History of the
Cesars to *Philip the Second*, the *Catholick*
King of *Spain*, in whose time he died.

He spake very distinctly of the begin-
nings, and progress, of the Sect of the
false Prophet *Mahomet*; of the many
Countries possessed by the *Mahometans*,
Turks, *Ottomans*, *Scybtians* by Nation,
and descended of *Og*, and *Magog*; with
the slaughters, they made upon the Ar-
mies of the Saints. I have heard him
relate, how this perverse Sect possessed
almost three thousand Leagues of
ground, extending itself from *Europe* as
far as *China*.

He

He was likewise well seen in Profane Histories, both ancient, and modern; and those of famous Men, whom the Gentiles took for Gods: as *Janus*, *Hercules*, and the rest.

He (when occasion served) related the Conversion of all Countries, People, and Nations to our Holy Faith, mentioned those that preached the *Holy Gospel* to them; as also the remarkable things that hapned therein; and this with such certainty, as if he had seen, or was reading them.

Of all this he hath made a *Chronology*, or succession of Times, from the *Creation* of the World to *Pope Clement the 8th.* with such brevity, exactness, and particularities, (observing the most memorable passages, both in the Ecclesiastical, and Secular State) that divers learned persons earnestly request me to let them copy out this Book.

He had also epitomized and gathered out of the said Histories the sum and substance of whatever concerned the Faith, Laws, Temper, and Customes of Nations; and had reduced them into a *Calendar* for the *Days*; which he used somtimes, for our recreation, to rehearse to me, to my great delight and admiration.

CHAP.

CHAP. XVII.

*of the Knowledge in other Sciences
which God imparted to this his Scholar.*

Gregory not only knew the *Holy Scripture*, and things Moral and Spiritual, as we said, which were his chief study, but was also an *Astronomer*, *Cosmographer*, *Geographer*; and had a *Globe*, and a *Map* made with his own hands, very true, and exact: for, I have heard excellent Masters, that saw it, commend it for such. And, which I most wondred and was surprized at, oft-times, upon occasion, when I asked him questions about divers parts of the Earth, even the *Antipodes*, he answered me immediatly, without studying or musing thereon.

He understood the *Anatomy* of Man's Body very well; and somtimes told verie curious and particular passages therein; declaring how admirably the Divine Wisdome discovered itself in Man.

He

He was likewise excellently skilled in *Physick*; and hereof he made a very curious Book, with many Experiments easy to be practised by country people, and poor folks, and several qualities of Simples and Compounds. In this Art he delighted to make Receipts fit for each ones necessity, written with his own hand; with excellent remedies, such as his charitable desire of his Neighbour's health suggested to him to invent and direct: for, he was very compassionate, and therefore God gave him wonderful success.

He was also well seen in *Agriculture*; and an excellent *Herbalist*: for he not only knew the property and vertue of Herbs, but how to better them by several Liquors, which he made, and gave a drink to the herbs and plants. I have seen and eaten of them so altered by his hand, that they seemed of another kind. and he told me, that, if he knew a person curious a good Christian, (there being danger, lest, wanting the fear of God, he should by this art make them worse and poison them) he would teach in this secret, for the good of his neighbours.

He was a very good Pen-man; and I writ

writ many hands singularly well : there are at this day some things of his in this kind admirable, especially the *Map* above mentioned, having much of late added, above all that have come forth in print, and that so neat and curious, that it seems printed ; so that a grave Doctor, to whom it fell, values it much.

Even in the Tailor's trade he was so ingenious as to make his own Clothes ; which (though mean, yet to be fitted to his weakness and indisposition) required a particular fashion, and art : so that he used to say ; *None made them so well, as himself.* He made not his own Shoes : but mended them so well, that they lasted him three Years, and above. His Hat was not of his own making neither ; for he never wore any, after he lived solitary [unless when he travelled in a very hot Sun : See Chap. 8.] nor is it known that ever he had any more than one ; and that was as good as new.

This multiplicity of things in a Contemplative Man will not seem excessive (though one only be necessary, and many rather prove hindrances) if we consider the sublimity of his Spirit ; to which multitude was no let from the principa and necessary : and, to put this out o doubt

Ch. 17. *The Life of Gregory Lopez.* 115
doubt, I once asked him, if any of these
little things disturbed him. He answer-
ed; *I find God as much in the least of these,*
as in the greatest. And the reason there-
of seems to be, because his principal
end and scope was his *Creator*: so that,
fixing his eyes continually on the Foun-
tain, all was to him one and the same
water.

I will not omit here the mentioning,
as a thing more than natural, his manner
of reading Books. It fell out that in
ten hours he dispatched a Book, which
another, in reading it much, would not
have ended in a Month. And, to in-
stance in a thing well known, because
some may object, that he did this by his
great Memory, and apprehending things
neerly by viewing the Titles of the Chap-
ters; I answer, this may be so in Books
of common reading, not in those of Spi-
ritual matters; such as that of the H.
Mother Teresa of Jesus; which (as I
think) he read over in twenty hours,
and knew so well all therein contained,
that there was scarce any man that knew
more of it, than *Gregory*: and this I have
experimented, and tried often, and dili-
gently, repeating small and particular
matter out of the foresaid book, where-

116 *The Life of Gregory Lopez. Ch.17.*
with he hath joined, and continued the
discourse ; as if he had bin reading it.
When he read to others, his quickness,
clear pronunciation, spirit, and gracefulness
were very remarkable.

Our Lord endued *Gregory* with a natural
Understanding exceeding great, a
quick apprehension, and acuteness, such
a Memory, that I have somtimes heard
him say, he never forgot what he with
care committed to it, such a Will, that
it is very credible, that its continual ex-
ercise was the being in an Act of loving
God.

For his Stature of Body, we may ac-
count him rather of the tallest, well pro-
portioned, without any defect. He was
not strong, but rather somewhat tender;
and in his latter years he was almost no-
thing but skin and bones. The Hair of
his Head, Beard, and Eye-brows, was of
hazelnut colour ; his Forehead somewhat
large, and hanging out a little. His Eye-
brows arched, and full ; without any in-
terspace. His Ears little, yet it was very
remarkable, how quick of hearing he
was. His Eyes black, something inclin-
ing to green : he had always a very sharp
sight ; insomuch as he read the smaller
letter without Spectacles ; though, after
tha

Ch. 17. *The Life of Gregory Lopez.* 117
that fever mentioned, he somtimes put them on to see afar off. His Nose rather little, than great. His Lips thin, and equal, save that his under-lip hung out a little. His Teeth very white, and even. His Visage long. His Beard well-set, not bushy, nor great. The colour of his Face and Hands somwhat pale, from his abstinence, prayer, and continual mortification. This good natural disposition, and well-proportioned feature of Body, with a rare modesty he had, was a representation and signe of the great beauty of his Soul.

This Man, whom we have here (or, to speak more properly, God himself hath) pourtraied out, being about nineteen or twenty Years of age, forsook his parents, Brethren, Kindred, and the Court of *King Philip*, with all his hopes, and fled to the *Indies*, above two thousand Leagues, and, finding them in their greatest prosperity, renounced all their wealth and pleasure, and hid himself among the most barbarous men there, on the better to serve and please his Master and Lord: and many having watched him very narrowly could never perceive his gestures, actions, or even words, least imperfection.

CHAP. XVIII.

of the well-governing his Tongue.

If the *Holy Ghost* approves him for a perfect man who offends not in words, I may justly commend for perfect *Gregory*, since, in eighteen Years familiar conversation with him, I could not discerne that he spoke one word amiss. Hereof I can give a very evident testimony; for, since I chose him at firſt for a Master and Companion for the rest of my life, and this meerly for his Virtue, without any hopes of ſecular intereſt, it is manifest, that I was concerned to take care that he, whom I chose for a Pattern of Virtue, ſhould be unblemished with vice. Besides, I was warned by grave and wife men to be wary and live very circumſpect; whereunto I was mo ved also by the desire of God's honour, and *Gregory*'s good; ſince the Divine Maſtety commands us all, as much as we can, to ſtudy our Neighbour's benefit. All this notwithstanding, and the attention requisite to ſuch motives, I never heard

heard a word worthy of reprehension fall from him against any man whatsoever, though he were a Heathen, or Heretick : for, he condemned the Sect or Heresy from many grounds of Scripture, and rebuked the vices, and sins, blinded wherewith they refused to return into the bosom of the *Church Catholick*, or took occasion to separate, but the Persons he concealed.

When they told him of any that spoke ill of him, he heard them with great peace and calmness ; and the first thing he answered was ; *In the first place, it is certain, this party hath a good intention* ; and presently he excused him the best he could : yea he not only defended the Person, but the Fact also, of his Detractor, without excusing himself at all.

A grave person persuaded one of the Bishops of that *Metropolis*, as he passed through the *Marquisate of Valle*, near the place of *Gregory's* abode, to visit him in his journey ; for, it would be a great satisfaction to his Lordship to have seen a Man so admirable both for sanctity, and prudence. The *Bishop* consented, and went to see him. *Gregory* came out with great civility, respect, and humility to receive the *Bishop* : and, after they

were both set down, and those that came in his company, divers things began to be discoursed of, but *Gregory* was asked nothing, and therefore said nothing. So, after the *Bishop* had been there about a quarter of an hour, being told it was Dinner-time, he went away. Some days after, the person mentioned going to welcome the *Bishop* upon his return to his Bishoprick, and asking him, what he thought of *Gregory* he answered, that he seemed to him a senseless Fool. He, wondering at this answer, asked him, if his Lordship had discoursed with him about Spiritual things. The *Bishop* answered, No. To which he replied: *I wonder not, that, not being asked, he did not speak; and, not speaking, did not shew, what he was.* Which he evidenced sufficiently afterward: when, the same party telling him, how the *Bishop* took him for a Foole, he was glad, and said; *I should have thought so too, if I had seen a man of my garbe.* And this was not much for *Gregory*; because our Lord had given him a most ardent love of his Neighbour; which, he used to say, consisteth not in words, nor in saying, *I wish my Neighbour well;* but in doing good to him, and for him.

I never heard him speak an Idle word, either in beholding the Heavens very clear, and starry, or in viewing the fields very green, and flourishing, or in seeing the waters very clear and crystalline, or upon any person's visiting him, or at Table, or afterward. And I call not an *Idle word* that, which the vulgar usually terms such, one indecent, or tending to currilicity ; for, such may neither be mentioned, nor imagined in a life like that of *Gregory's* : here I terme *an idle word*, as Divines and Spiritual men understand it, one needless ; and such was never heard from his mouth ; for, he so contracted and measured his discourse, that words neither abounded, nor wanted.

I will note another thing for the learned. It hapned, there were in his company many times Learned Men talking of Sciences, wherein he was eminently skilled, yet as silent, as if an ignorant Clown, unless where he was asked, or for some other reasons, which I will mention anon. This was generally well known ; and *Don Fr. Pedro Agurto* Bishop of *Cibù* in the *Philippines* (famous in this Kingdom, not only by his Dignity, but for his Wisdome, Religion, and Sanctity)

Sanctity) affirmed it in a Letter, prefixed to this Book, among the *Approbations* thereof, in these words. *I exceedingly loved the holy, and my dear Gregory: and, if I omitted conversing with, and visiting of him, it was, because, he not speaking, unless asked, and I bearing the title of a Master, though sufficiently needing that which I might have learnt from so excellent, and so experienced a Soul, possibly, my questions, and conversation might be thought [by him] impertinent; (though indeed of such a Soul, as his, no such thing is to be supposed.*

That which I most admire in *Gregory* is, that the discoursing of God being so commendable a thing, and divers discreet and Spiritual Persons flocking from remote parts to confer with him, he never spoke to them of God, or of Spirit, or of Morality, except first asked. And, when he answered, though his Answers were profound and admirable, he uttered them without exaggerating or enforcing them, in a very plain stile, and cut off his discourse, having satisfied the Questions, and his Neighbour's necessity. And, whereas many times to the thing which he answered, there belonged happily four or five more doubts, which the

stan-

1.18. *The Life of Gregory Lopez.* 123
nders-by again asked him, he would
sver every one of them so profound-
and briefly, as that he went not a jot
ther, than he judged was necessa-

A thing indeed very much to be re-
arked ; that he, so eminently skilled
Holy Writ, and so exquisite in Moral
d Spiritual knowledge, so versed in
istory, so well read in *Saints Lives*, in
e customes and rites of forreign Nati-
s, and other things above mentioned,
d, on the other side, endued with so
thful and happy a Memory, as, when
pleased, represented every thing to
n, should be so upon his guard not-
thstanding, as not to speak at any
ne without being asked, and without
nifest necessity. Methinks, if *Eli-*
az that severe friend of holy *Job* had
versed with *Gregory*, as I did, he
ould not have said : *Conceptum sermo-*
n retinere quis poterit ? A speech con-
ved who can suppress ? But, the better
discover his circumspection herein, I
ll insert here a reprehension which he
ce gave Me.

Shortly after I came to live in *Sancta-*
with *Gregory*, he told me, upon oc-
ion, there was an *Emperour*, who, in
the

the midst of the Sea, eat only fresh meat and, in the middle of the Land, made them bring him fish alive ; whereupon I said ; This was *Heliogabalus*. The Holy Man replied : *Since we condemned the Fact, it were meet to conceal the Person.*

Another time, in a great rain, I standing at the Window said, It rains hard, and immediatly a flash of lightening fell upon my hand, as I held it out of the Window : I told *Gregory* of it, and the pain I felt. He answered : *You are servea right ; since you speak Words that are needless ; for, I see that it rains hard.*

Having one day told me a thing wherewith my Soul was much edified, I asked him, Why, if he knew it, he did not tell me it before ; he answered : *I speak not what I know, but what is necessary.* And, on another fit occasion, said : *For two Years space I sealed up my mouth without speaking, more than to salute mine Hest, whom I saw once in four and twenty hours.*

And not only in speaking was he careful to keep silence, but in Writing also. For, as to this, he never writ of any business at the first hand, nor yet answered any writing, except either charity, or ne.

ecessity required it ; and then he only said those words which were necessary for the matter in hand. I have many letters of his by me of five or six lines piece, and shorter ; such as that in the first Chapter of this Book. He wrote one to *Don Lewis de Velasco* the *Viceroy*, in answer to his ; and it was no more than to answer at the bottom of the *Viceroy's Letter* : *I will do that, which in this you commend me.* Which, commonly, was the recommending to our Lord certain affairs. And, although Secular Persons account this way of answering (to Princes especially) but rude and uncivil, yet, in one that was so far from complements and artifice, as *Gregory*, and so wary in his speech, it was great prudence and heavenly wisdom.

He then only spoke without being asked, when he defended the honour of God, or his Neighbour, or the truth of sacred Scripture, and of our Holy Catholic Faith : but this too, when none resent undertook the business. For example. If any one were assaulted with any grievous temptation or sickness, that made him seem to murmur in a sort at God, it was admirable to see how long, and with what piety and gravity of words

words he endeavoured to reduce him to the acknowledging of his error, ignorance, and weakness, and the deep Abyss of the Divine Wisdome, & Mercy, whic under those tribulations lay hid from his eyes, and the obligation he had to God and to put himself into his more than Fatherly hands. He also defended his Neighbour with very prudent reasons as we shall shew in the ensuing Chapter.

That wherein he discovered most spirit and vigour was, in interpreting certain places of Holy Scripture, from which, wrested and misunderstood, Hereticks had drawn their errors; and in such occasions he was not satisfied with alledging a few authorities and reasons, but he enlarged himself all he could, and alledged the best senses of Scripture that he knew. And, in those places of Scripture, which the Hereticks said contradicted, *Gregory* used the same courage and Christian freedom, with all modesty. For, he accounted this *Scripture* for his true Mother; as having been brought up so many years at its breasts.

CHAP. XIX.

the Wisdome he shewed in his Answers, Words, and Actions.

He hearkened very quietly and peaceably with great attention to whatever they asked him, and the same tranquillity answered, or bore to answer; according as he judged it convenient, or necessary.

There came to this Village to visit Gregory a Religious Man a Doctor, and treated me to preuale with him to speake somthing of our Lord; I did so: and the Doctor, to entice him (as they) into the lists, began with a multitude of arguments, and variety of words, discourse of the forementioned subject. After that the holy Man had beene silent, I by signes requested him to speake somthing. Whereto he answered in a low voice, so that the Doctor not hear (being somewhat deaf); *He more edified by silence, than by speaking.* And, though he stayed here two days and a night, he spake not one word to him.

him of God. Whereupon, at the Doctor's going away, I asked him, what he thought of *Gregory*. *His silence*, faith he pleases me much. And *Gregory* himself said to me afterward: *Father Losa, I see many talk well; let us do well.*

If any, for argument sake, or for trying him, did ask him a thing premeditated and studied, proposing his doubt in *Latine*, he with great calmness bad him; *Tell me this in Spanish*; and, after he had told him, the Holy Man answered; *It is so as you say*: intimating, that they needed no answer. He used likewise to ask of the Learned the meaning in *Spanish* of some Text of *Holy Scripture*, thereby to humble himself to them.

To such as consulted him about going to *Spain*, Marrying, or the like, he gave no answer at present, but that he would recommend it to God. In which he discovered his singular prudence; for, he knew, in affairs of that nature, it was fit that God should dispose the means, and move the will to that which conduced most to his greater glory, and the good of men: and this was the reason why he would not answer, without first treating of those matters with God, for the fore
fai

uid end. Besides, he held it a thing not necessary, that persons should marry, or return into *Spain*. Though these, and other good reasons that moved him not to answer, he kept to himself, thereby humble and mortify himself.

Yet, when any asked him, Whether they should be *Priests*, or enter into *Religion*, and he found in them parts requisite for such a state, he furthered much their resolution, that so they might presently embrace that greater good. But, when he perceived that they wanted the qualities aforesaid, he was wont to answer; *I will commend it to God.*

He was a great Defender of *Religious Orders*, and of their Superiors, and Governors, before their subjects and domesticks; and shewed them the great advantages that were included in Obedience, and the observing their *Rules*, and *Institutions*.

He made Secular Persons understand, when occasion was offered, the preeminance of a Religious Man's state above theirs, and the great spirit from God wherewith the *Religious Orders* were endowed. He said, that *God's best Souls* were in them. And, to this purpose, he was wont to say, a *Tree in a*

K plain

130 The Life of Gregory Lopez. Ch. 19
plain Champion had need take good root-
ing, but in the Forrest is safest from the
winds.

He likewise ever defended Princes
Governours, and Judges, both Ecclesi-
astical, and Civil, with great courage and
humility in their Subjects presence; and
when any disparaged their government
replied; *If you were in their place, possi-
bly, you would not do so well. Who bat-
set us to meddle with the Government?*
And, if they persisted, affirming, tha-
t what the Princes did ought to be re-
formed, he replied; *You should tell them
so: for, what good doth it here? To some*
that thought themselves Spiritual, ye-
were always detracting, he said: *I do
not account him Spiritual, no nor yet Ver-
tuous, that judgeth, or speaks evil of, an-
other.* He was wont most commonly, on
these occasions, to say: *This thing can
not be remedied here; speak no more of it.*
And, by his gravity, he added such lif-
and weight to his words, that a certain
Person of quality, discoursing of the
King's government, was exceedingly ab-
ashed, by Gregory's saying only; *The
King hath as sharp an understanding, as
any in Spain; and will you reprobate him?*
And the foresaid person still admires

Ch. 19. *The Life of Gregory Lopez.* 131
he great change which those words
wrought in him.

He made another also, who spoke ill
of the government of a certain Lord, to
exist, by merely telling him: *You dare
not say this in his presence.*

He shewed great consideration and
skill in speaking to every one in his own
employment, to the Husband-man, Soldier,
Gentleman, and the rest, without
killing any from his profession. To this
purpose he greatly commended the pru-
ence of *S. John Baptist*, in the Counsell
gave to the Souldiers, *To be content
th their pay, and do no man any
ong.*

When he treated with Spiritual Per-
sons, lest they should (as often it falls
t) censure those who went in a diffe-
nt way from them, he used to say, that
was much pleased with the variety of
rits; for thereby God had beautified his
y Jerusalem. That in the Spiritual
rse God was the Master, and none
ht make himself a Master to another,
ging him, and desiring to lead him the
e way, in which himself is led by
d; because that way is good also by
ch his Majesty conducts others.

o such as asked him counsel, what
K 2 they

132 The Life of Gregory Lopez. Ch. 19
they should do : he answered ; *Love God and your Neighbour* : for, that was the Royal and perfect, way, for all, from the least, to the greatest ; and therein can be no error ; for, it is our Law, in which consists all perfection.

He also used to say : That to be always talking of Spirit was Milk, and the temptation of Novices. And that, though one had an Understanding like a Seraphim, he should not desire to make it known, without necessity.

He accounted it better to recommend his Neighbour to God, than to tell him of God ; unless where necessity in particular required it. To those, who were already advanced in Spirit, he said : *I* is better speaking with God, than of God,

To one, that thought himself Spiritual, he said : *It were a shame to such one, if it were known of him, that he desire to live still in this world.* And to this purpose alledged S. Paul, who saith ; *We have not here an abiding City, but we see one, wherein we shall continue.* And he perswaded himself, that he who arrived to this might be already numbered among the Spiritual.

When he heard of any very great and miraculous things, he used to say : *I ha-*

Ch. 19. *The Life of Gregory Lopez.* 153
rather have one dram of the pure Love of
God, than all this noise.

Being asked once, whether those who
are perfect used recreations, he answer-
ed, Yes. For, when one goes a Journey,
he loves to see his Horse eat, (so he
termed his Body). But he said; the Per-
fect man, even in his recreation, kept a
traight rein over his Body, contrary to
the imperfect, who observe no such me-
iocrity; for, one while they immoder-
ately torment their spirit, another while
let it be carried away with the gust of
nature.

Though, in converse, it be an usual
thing for men to laugh at the carelessness,
oversight, or rash words of others, or
when one is troubled, slips and falls, or
appears with some blemish, or notable
deformity, he never laughed on such oc-
casions, but discovered that he took com-
mission on them rather.

When any afflicted person came to
him, he greatly resented his grief, and
applied himself to it, sending him away
 exceedingly comforted.

There came to this Village an eminent
lady, very virtuous, much afflicted; I
ent to visit her; and, though I spent a
great deale of time to comfort her, I

K 3 could

134 *The Life of Gregory Lopez. Ch. 19.*
could not in any wise. Afterward she
her self spake with *Gregory*; who shew-
ed so great prudence, or, to speak more
properly, such a Divine Spirit in quiet-
ing and comforting of her, that she went
away saying; *I am satisfied, I am satis-
fied.*

When they spoke of things doubtful
and hard to be resolved, being asked his
opinion, he answered: *The Morning will
come, and we shall be wiser.* Implying
that there was no resolving of a doubt-
ful matter, without taking time to trea-
with God concerning it: Yet not mean-
ing here, that he, by his prayer, shoul-
presently understand, and be able to re-
slove all matters; for, this is not ima-
ginable of so humble a Person. By hi
saying also, *The Morning will come, an-
we shall be wiser*, he might intimate th
hour of our Death: for, then the Da-
will dawn for the understanding of a
doubts.

It was admirable to see the heavenly
prudence he used in all his actions. He
heard *Mass* with such silence, attention
and reverence, and received the *Blesse
Sacrament* with so great, and so pro-
found an humility, as raised devotion
all.

H

He would never speak to any in the Church; but, if any urgent business did occur, he went forth, and presently dispatched it.

CHAP. XX.

of the Valour and Magnanimity of Gregory Lopez.

Viewing it after an external manner, it seems a thing very impertinent to commend a Solitary person, so recollected, and silent, so poor, and humble, for magnanimous and valiant. But, if we look on it with a spiritual eye, and reason, each of those things above mentioned shews not only great valour and magnanimity, but also very manifestly discovers the powerful hand of God. Who would not account it magnanimity, for a yong man of Nineteen Years of age, with such parts, and natural abilities, as we have seen, to forsake his Parents, Kindred, House, Country, and the King's Court, which he began to follow, and so great hopes of preferment therein, and to exile himself, and

remove above two thousand Leagues off to live in a Desert so dangerous, among the most savage and barbarous men of *New Spain*? It is manifest enough, that this magnanimity was given by the most High.

Now, in my opinion, it is exceeding great valour in such a yong Man so to have joyned with God in his heart, that he never was known to have said or done any thing, that was not conformable to the Divine Will; and with all his might to have endeavoured that all things what-ever should cease, and hold their peace in his interiour, without any of them adhearing to his Memory, or affecting his Will, but God, and what was apparently tending to the pleasing and glorifying of the same Lord. Who could give such vertue, save that most powerful hand? Since this is a thing so difficult, that even to recollect himself a while to a vertuous man seems like the ascending up a very steep hill, or scaling an *impregnable* wall: And indeed so it was, had not *Gregory* undertaken this exploit with so great courage, strength, and confidence in God, saying with *David*: *In my God will I pass over a wall.* What a courage was here necessary for

a Recollection of so many years, and that in such a profound silence, inconveniences, and poverty? walking so long a time in the narrow path of Vertue and the Spirit, without being known ever to go one step back. Now, this courage he will better understand who considers and weighs the difficulties of this journey, the enemies that are in it, the battles here offered, and the field they are fought in.

The Enemies are the Devils, so much stronger by nature than we, as the natural power of an Angel exceeds a Man's: so that our nature, as inferiour, trembles before any of those Spirits. He that walks in the path of Vertue hath also for enemies and opposers sinful Men, because he is contrary to them in his works; and even God many times permits the just also to persecute the just, and holy men to mortify holy men, which is a very tedious persecution. But the sharpest and longest is that, which a pious man suffers from himself; when by a divine manifestation and light he perceives that very thing befalls him from the hand of God, who evidently discovers to him, that all these enemies and adversaries are but Executioners of the Divine Justice, doing,

doing, what they do, by the authorit and power given them by God ; whe the heavens as it were become brass to him, and he finds his soul to be plunge in an Abyss of tribulation as it were, an totally abandoned ; so that, to be able to sustain it, there needs a very great courage and magnanimity.

The Battels are so many, as our enmies are : very subtilly managed ; so are these continued ; for these never leave fighting ; nor do our vices desist from pursuing us.

Nor is the Field wherein these battels are pitched a less argument of valour, than wit, our Interiour ; where the Spirit wars against the Flesh, and the Flesh against the Spirit. A very painful fight this ; wherein he is no less sensible ther of that gives, than he that receives, the wounds ; and the rebellious flesh cannot be subdued, but by extraordinary labours of the spirit ; for, there enter in the policies, and stratagems of the invisible enmies : there are the blows, and the wounds.

He that knew the pains that *Gregory Lopez* herein underwent, and the gains he returned on such occasions (as throughout this whole History is plainly seen) may easily

Ch. 20. *The Life of Gregory Lopez.* 139
asily discerne, how couragious, and re-
olute he was : especially, two things con-
sidered. First ; that being enflamed
with an ardent Love to his Neighbours
e shared in all their tribulations and ca-
amities ; and interessed all in his la-
ours, and Prayer. He was tempted
with all, being as sensible of their tempta-
tions, as his own. Secondly ; that
Gregory did eat this bread of sorrow ve-
y dry. For, though the Divine Good-
eis is wont to give Spiritual gusts to
hose that travel in the spiritual way for-
asing these troubles, this stout Souldier
never desired them, but prayed God to
with-hold them ; because he would serve
is King for his Majesty's own sake, with-
out having any occasion to apply any
art of his will and affection to Spiritu-
l Consolations. For, in his beginnings
ur Lord gave him the Gift of Tears ;
which, for the reason forementioned, he
esought him to take away. He had
ikewise a most ardent desire of seeing
he *Humanity of Christ* our Lord in this
ife, but, finding this desire did retard
im, and in some sort diminish his re-
gnation, presently he procured to have
t mitigated ; contenting himself, that,
when it was his Divine pleasure, God
would

140 *The Life of Gregory Lopez. Ch. 20*
would shew him his Sacred *Humanity*.
All these consolations *Gregory* rejected
because he desired to serve God without
pay in this life, or the bearing his char-
ges; and therefore he died so well con-
tent that God led him by the way of the
Cross. Notwithstanding the many con-
tumelies he heard against himself, some
condemning him for an Heretick, others
for a Foole, others for a Vagabond, and
the like, he never excused nor answered
for himself, but defended and justified
those that spoke ill of him.

Some friends of his told him on a cer-
tain occasion of a great uproare raised a-
gainst him, to whom he replied; *God*
forbid, *I should dissipate or distract my*
Soul with thinking thereon. And, this
said, he remained as quiet, as he was be-
fore they told him of it.

An eminent Nobleman enquired of me
the state of the Hospital of *Guasteca*, and
after I had informed him of all, I told
him, there was a man there called *Greg-*
ory Lopez, of such and such vertues, spi-
rit, and prayer. And, what doth this
man (saith he) in the Hospital? I an-
swered: he was always in a Chamber at
his prayers, and never went forth.
Whereto he replied. *To such a man*
could

ould I willingly give two hundred stripes. And, when we afterward acquainted Gregory herewith, he, smiling, defended him, saying. *He bath reason: for, an idle fellow well deserves two hundred lashes.* And Noblemen full of business can hardly conceive what internal exercises are.

He never perceived in himself any ambition of being esteemed, or known; and he many times reprehended me for commending him. He never cared, that Viceroy, Prelates, or Noblemen should visit him; but, upon occasion, discovered, yet with all civility and modesty, that he was not pleased with their visits; when not conducting any way to the advancing God's glory, or his Neighbour's good. And, though the Holy Man much esteemed the great piety and prudence of the Viceroy Don Lewis de Velasco, yet he intreated him to forbear visiting him, pledging good reasons for his request. The visits made him by Noblemen, and persons of quality, he never shewed an humble gravity; an assured argument of the greatness of his mind.

The Book he made upon the *Apocalypse*, of very great esteem in the judgment of wise men, the *Inquisitors* commanded should be viewed, and examined.

142 *The Life of Gregory Lopez.* Ch. 20
ed by *Don Pedro de Agurto*, Bishop of *Cibù*, who gave this approbation thereof; that he never saw a better Exposition of those Divine *Revelations*; that he wondered that he could say so much with such certainty, and brevity, that he had never seen a man so ready in History; that he believed he had Supernatural light afforded him for writing that book: And, when the *Holy Inquisition* took that business in hand, *Gregory* did not discover (nor had he, as we conceive) any disgust, nor would he take a Copy or speak a word of, it, as though it had been none of his work.

Such was the greatness of his mind that he never imparted to any his pains or afflictions, nor sought comfort from any creature: though for the good of his neighbour he used to relate some things which had befallen him in times past.

He many times in the year sustained great pains of the stomach, and Colick, yet never complained, nor altered his countenance, or the decency of posture he was wont to keep in his best health; so that I knew nothing of his indispositions, but by his great weakness, or extraordinary bad appetite. Seeing him
one

ne time fallen away, I asked him; What
ile you, to be so weak? He answered:
*have had the Colick without intermission
fteen days together.* And by these means
discovered his sicknesses; which were so
reat, as drew pity from one; and it was
great pity and vviunder, that vwith
hem he should, or was able to, use such
onstancy, and austerity of life.

He had a fever very frequently, which
e cured by diet; suffering hunger, if
eed were, three, four, or five natural
ays: and he never kept his bed, though
great sicknesses.

Whilst he lived at *Sancta Fe*, he had
the Toothach almost for a year together,
which I had never discovered, but that
e twice gathered certain herbs in the
eld which he knew were good to cure
m, and at other times he could not eat
or paine. Having once hurt one of his
inders, he vviould not let a Barber be
nt for to draw it, but pulled it out him-
lf in a very boisterous and painful man-
er. Such was the desire he always had
finding occasions of suffering; for
ersons nearly united to God use to take
much delight in suffering, as others do
ease.

This valiant Man told me, how the
Devil

Devil assaulted him once in a visible shape ; and, I asking him, what he did to defend himself, he answered me in these words : *Me-thought, I could not do a better thing, than that I then was doing. So, I continued it with all my power; whereupon he vanished, without tempting me visibly any more.*

I never heard him utter any Maxim or good Sentence, which in time of need he did not practise. And, to this purpose he was wont to say ; *Misery is not to be desired; but the bearing it with equanimity is.* And therefore he sustained all events with so invincible a courage, and constancy, that he seemed not capable of change ; so that, from the first day that I saw him, (now eighteen Years since) I presently discerned in him a certain majesty and eminency, which I had not seen in any other man. Which conceit went on increasing in me till he died, and augments still also since his death, upon the Wonders which our Lord works daily by him.

To return now to the design of this Chapter. What courage and magnanimity needs a Souldier, who of a poor peasant would by feats of arms come to be a *Grandee* in the King's Court ? How much

much greater valour then needs a spiritual Souldier, of himself poor and abject, Son of *Adam*, to become great in the Court of *God*? And, since we have so much proofe, in viewing the Life of *Gregory*, that at this day he is a Favourite in the High Court of Heaven, it is t his valour & magnanimity be known, hat God be more highly glorified in his aint; gathering and concluding by that ere written the much our Lord wrought i him; in comparison of which, what mentioned is as nothing; partly for ie care he had of concealing his ver-ies, partly for the fear lest I should exceed the brevity intended in this Relati-, recounting only those things that ere apparent, and which could not e-ape being seen.

I asked him one day; How he could much hide his Vertues, conceiving it heroical, and difficult matter. Where- he answered me in these words, wor- y eternal memory: *The concealing es vertues is not hard to him that hath a eely Faith. For, if a man certainly be- ve, that all his Vertues shall be seen in the ourt of Heaven, what need he care for ir not being known in the Village of this orld?*

CHAP. XXI.

Of the Humility, and Interior Poverty of Gregory Lopez.

I should be exceeding happy, had G imparted to me some portion that store of inward Poverty, which he conferred on this his Servant; which consists in the heart's being stripped all affection to things created, totally surrender up it self to the love of Creator? For, it may be said in particular of this holy Vertue, that those who practise, do speak better of it, than they that study it. And, consequently, I shou better describe this of *Gregory's*, if I ha some of it. What an excellent Pattern hereof this Saint hath been, may be understood partly by what I saw with my own eyes, and by what I gathered from the Answers, which, upon occasion, I made to divers persons.

The Sons of *Adam* are wont to be passionately transported with the desire of being esteemed more excellent and worthier than their Neighbours. For

his *Gregory* was so free, that he ever reckoned himself inferior to others. And have several times heard him say : *Since I betook my self to Solitude, I never judged any; I accounted all better, and wiser than my self; therefore, except I were asked, I never counselled any, nor ever made my self a Master to others.* Of us all we who conversed with him are Witnesses ; and we have seen by experience that, for his declining to become Master to any, God ordained that he should be such to many. From the same root proceeded that extraordinary care he always had, of excusing very readily those that censured him. And, when one day told him, he had many detractors, he replied : *I have always excused them, not in words only; but with all heart, in deed, and truth.*

From hence also, as from its source, issued his not desiring to have his sayings esteemed ; and therefore he never purposely premeditated or composed the words he was to speak. And he told me, to this purpose, that, before he began his solitary life, he spent the time in premeditating the Reasons, which he was to use upon a certain subject, and afterward he had not the occa-

148 *The Life of Gregory Lopez. Ch.2.*
casion to deliver them: By which accident he was advertised not to lose time in composing set discourses, relying on God to supply him with such as were most convenient in time of need. And our Lord gave him the grace never to miscarry in his words; for they all discovered, that they were full of Divine Wisdome: So that it was apparent what the great Lord of heaven and earth had hid from the prudent and worldly wise, he revealed to this his humble and meane Servant.

Eight days before his Death, a very wise and devout Religious Man, his intimate friend, came to visit him, and among other things discoursed with him (seeing his life in such danger) he familiarly asked him: *Must we then go now to enjoy our Lord?* thinking, he would tell him the time of his Death. But this humble Servant of God with great admiration answered: *Doth your Reverence ask Me this? It shall be as God pleases.* As if he should say: Can your Reverence, so wise a person, imagine, that I know the hour of my Death? I deserve not such a favour. Wherewith the Religious Man was much edified.

Three or four days before he died

h.21. *The Life of Gregory Lopez.* 149
ere came in an Indian Woman of this
illage to see him : and, as I was talking
ith her in her own language, because he
derstood it not, saith he to me ; *Ob-*
serve well what she saith : for perhaps she
uld advise me in somthing. Whereby
noted his great Humility, in thinking
ore meanly of himself, than of that
dian ; as conceiving, she might instruct
m in that which was convenient for
n at the close of his life.

Men's minds are wont likewise to be
sied much in taking care about future
ents, that may befall them. A thing,
egory was eminently averse and free
m ; for , whoever desires purely to
ve God esteems all such cares as ob-
cles and hindrances. Therefore he
ver entertained designes of changing
life ; penitive what should become of
n ; whether he should dye of famine,
cold ; or should be bedrid ; whether
should live a long, or a short, time ;
ether he should do such or such things,
ch tending to our Lord's service, and
Neighbour's good. For , he knew
y well, there useth to be in these and
like thoughts some secret temptation
the Enemy, if one be carried away
rewith , or at least some loss of time.

L 3 And

And therefore, like a wary man, an
meanly-opinioned of himself, upon occa-
sion of such a thought, he would alway-
say : *I am nothing ; I am good for no*
thing : contenting himself with the doin-
what God in his holy Law commande-
him, without judging himself worthy of
greater matters for the future ; thoug-
he was ever prepared in mind for th-
performing in every thing what his D-
vine Majesty enjoined him.

He lived so void of care, and forecas-
ting things for the future, that he woul-
not let others take care for him. Fo-
when I went about to enquire and fin-
out some other place or Town to live in
because the aire of this Village of *Sancti*
Fe was not so proper for him, by reas-
of his weakness and sickness, he woul-
continually say to me ; *Let none be sor-
citous for me : since God will take care*
*provide that which his Majesty lik-
best.*

He preserved his heart likewise void
of all Curiosity, whether temporal, or
spiritual (into which some Contempla-
tives use to fall) : whereupon he som-
times told me, that, after his chusing
Solitary life, he never desired to see an-
thing of this World ; no not his Kin-
dre

Ch.21. *The Life of Gregory Lopez.* 151
lred, Country, friends, or the like, wherein some Solitary persons find difficulty to master themselves. Nor did he affect the seeing of Angels, or having of Raps, or Revelations. For he said, he only desired to see God, yet this always with resignation, to be when, and how it pleased God ; and the Trances and Extasies, which in this life he desired, were Union, and Conformity every day more to the Divine Will, and the accomplishing it on all occasions with all exactness, and truth.

We discerned another thing in this Holy Man well worthy of consideration, that he never rejoiced in any Temporal thing, nor admitted it into his heart. God was his joy ; and his delight and glory was the doing his Divine pleasure, and assisting his Neighbour. As I once told him on a certain occasion the great esteem I set upon this Vertue, he replied : *It is a shame for us who live under the Law of Grace, and have renounced the World, to value it : since Queen Esther being the Wife of a great Monarch could say : Thou knowest well my God, and my Lord, that, since I was brought to this Palace to this present day, thy Handmaid hath not rejoiced save only in Thee.*

L 4 From

From the first time that I went to see him at our *Lady's of Remedies*, it pleased God of his mercy to give me such great care of *Gregory*, that, if need were I would not have refused the doing anything for him, how difficult soever. So supplied him with what he wanted, visiting him wherever he was. And, because he lived in *Guasteca*, I asked Alms three Years together for the Poor of that Hospitall; a thing, in those beginnings of more difficulty to me, than one can imagine. And, to say all in one word from my first acquaintance with him, till he died in my arms (which was Eighteen Years) methought I could have been content to have been his Slave which he very well knew, and kindly resented: yet I dare affirm, we never perceived him rely on, or put the least trust in, what I did, or could do; nor that (notwithstanding all I did for him) he set his affection in any excessive manne upon me. For, in all good things that he received he beheld God as the Author thereof, and the Creature as the means, whereby the Divine Goodnes and Providence sent and conveyed them. So that his gratitude to his Benefactors was grounded upon God, no

Ch.22. *The Life of Gregory Lopez.* 153
on himself; earnestly beseeching his
Majesty to reward the good turne done
to him, since he moved their wills to do
it.

In the same manner he endeavoured,
that, whatever good work he did to
favour or assit his Neighbours, not he,
but God alone, might have the thanks.
So we often saw, that, when some went
to ask him doubts, he did not answer
them himself, but requested of our Lord
to declare them immediatly to them;
that the thanks for that light might be
given to God, not to him, either in whole,
or in part.

CHAP. XXII.

of the Exterior Poverty of Gregory Lopez.

From the time that he went into Soli-
tude, and devoted himself wholly
to God, he never possessed any
thing as his own, To this purpose he
used to say: that, *When any one delights
in exterior Poverty, it is a signe, he is in-
wardly rich.*

The

The great love he bore to Poverty was the cause, why he invented sundry and admirable ways of perfecting it. Therefore first, he would not hold to any certain mode or kind of Apparell; Anso, in different times, he still used such Clothes, as God sent him. The first Eleven Years it was of a thick course Sackcloth. Afterward in *Atrisco* his Host gave him some grey cloth to wear which was the best sort of garment that he used all the time he lived.

The Ground was his Bed, whilst he was able to endure it without considerable harm to his health: afterward he lay upon some Sheepskins, till his great weakness and sicknesses forced him to admit a very thin little quilt and a coverlet. This was his best Bed; which (as is said already) upon my importuning him he accepted of.

His Chamber was very poor; for he would never (even when he was very weak and sickly) let any hangings, though but of the coarsest cloth, be put up in it.

He washed his clothes himself; both because he was very cleanly, and for a necessity of his occasions. He at some times in the year washed his feet; and he

e warmed the water himself in the Sun: e would never let any one wash them or him ; nor do we know that any person ever saw his bare flesh.

In his Diet he used such moderation and temperance that he never did himself harm by eating too much either fruit (though naturally he loved it very well) or any other meat ; only Purslane and wild Quinces, which for a certain time he fed on, did him hurt. To this purpose he used to say , *Poor folks ought to be very careful for their health, not to exceed in eating and drinking ; that they be not chargeable to their Neighbours.*

In the first Years he eat no Flesh. Afterward, conversing somthing more amongst his Neighbours, he eat what they set before him ; yet this but once a day.

The Goods he possessed were a Bible, a Map, and a Globe ; which (as was said) he made with his own hands ; and two other Books, that he had written.

Notwithstanding this Poverty , our Lord ordained that he never should ask Alms ; as he at no time did, either by word, or signes, or even by any discove-
ry of his good life, which tacitely is wont

to move men to give Alms : for, the Divine Majesty was pleased to lead him this way, in him to leave us a prooef of his special Providence : since he so particularly supplied him in all his necessities. And, if for some time he let him suffer want of necessaries, it was, that, by increasing his Merits, his Crowns might also multiply. How often in travelling hath he come weary to his lodging, and there continued without eating ? and at night lien on the hard ground, and betimes in the morning againe travelled several Leagues on foot, (for, this was his custome); when none took care for relieving the necessities of his poverty ? And I wonder not much at it ; for, by his look *Gregory* seemed rather a Lord, than a Poor man. How great was his hunger, thirst, weariness, labour, and troubles, into which God brought him, upon several occasions ? This, I well know, was very much ; yet is it likewise to be imagined, as to his courage and magnanimity, that had God brought him into far more and greater straits, he would not have gone back from his resolution of Poverty : for he constantly kept his purpose of not asking any thing, hoping that our Lord would relieve him; as he always did.

Per-

Perceiving the great inconvenience and trouble, he endured in my house, by not asking any thing whatever, I one day told him: *If I were in necessity, I would ask alms, to shame and humble myself.* He answered me: *But not I.* I replied: *Methinks I should do ill in not asking what I needed, when I wanted it.* To which he answered: *For your self, you say well, and it is a good course; but not for me: Because God our Lord conducts every one in his particular way.*

In his latter years he needed a-mornings a draught of Wine, which unless he took, he was extremely tormented with the Colick, and a pain at his Stomack; and, though I took care to give it him, I could not always know, when he had spent it. One day he looking very weak, and pale, I asked him, what he ailed. He answered me: *I have not taken my draught of Wine these several mornings; and therefore have bin in great pain.* I began to be troubled, because I had no wine in the house to supply his necessity; but God assisted him so opportunely, that just in that very instant a Friend of mine came in, and brought us a little Wine very good.

He was so resolute in his not asking any

158 *The Life of Gregory Lopez. Ch. 2.*
ny thing, that I once found him making
needlefull of thread out of a little linne
cloth ; and asking him, What he di-
that for, he said ; *to sew withal.* And
though he knew, I had thread, he aske-
none.

Above Seventeen years before his
Death I had this desire of giving him a
he had need of, assuring my self, that
this was God's will to me. Yet, though
I declared my mind herein to him, he ne-
ver asked me any thing : at length, un-
derstanding by so many experiences the
way our Lord led him in, I used from
time to time to lay before him certain
things, which, I conceived, he might
have need of, to take thereof what he
pleased ; as he did.

There was another thing in his Pover-
ty admirable ; to wit, that it seems God
would have this his Servant live on o-
ther's leavings, like a reall Poor Man.
And we often observed, that whatever
was dressed purposelly for him did him
harm. Of this I had very long experi-
ence : for, seeing him so weak and fee-
ble, I got some delicacies to be made
him ; which, as soon as he eat, hurt his
health : and he himself intreated me, that
nothing might be made for his own per-
son.

on. But I, imputing this to his desire of not being chargeable to any, and likewise of living like a Poor Man, caused somthing again to be made ready for him in particular ; and so it was, that he plainly saw, by the harm he received from such things, that they had bin made for him : so that he resolved to tell me plainly, it was God's will, that nothing should be made particularly for him.

I observed likewise my self, that, if cloth, linnen, or any other thing were bought purposely for him, it did him harm : though, on the other side, our Lord so straitened him by sicknesses and weaknes, that it seemed impossible to be able to pass through them so as he did. And, when, in his last Sickness, there needed some particular things, he bade me not to cause any to be made for him ; but, if any sent them as alms, to take them in good part. And we know not, whether his death were hastened by the dressing some things for him, which were judged necessary by persons learned, and very good Christians : for which cause the Holy Man at that time was silent, and received them with patience.

It

It seemed, God was his steward, to keep him from waiting in this life any part of his Celestial Patrimony. Whereupon, seeing his Majesty keep him so short tied up, I once told him: It will not be said of you, *Bonum terra comedetis* Isai. 1. 19. He answered: *It is true and, as God doth it, so I desire it.* And, indeed, for such occasions is the resignation and conformity of Man's Will to God's; when, on one side God exceedingly presseth us, and Man, on the other, courageously sustains such pressure with alacrity and content.

CHAP. XXIII.

Of the Mortification, and suffering of Gregory Lopez.

THe Mortification of this most patient Man (being in a way so high that they cannot attain to the discerning it who with their exterior eyes behold things of the Spirit, and by themselves judge of others) was the most rare, and admirable, that hath bin seen by us. As soon as he went into the Desert

ert, he kneeled down on the ground, and, taking his Discipline in his hand, ke a stout Souldier of *Jesus Christ*, he began to chastise and evil-intreat his body. But his Captain, and most wise Master would not leave in his own hands business of such importance; but told him; *Alius cinget te, & ducet, quo tu non sis.* *Jo. 21.* Another shall gird thee, and ad thee whither thou wilt not. As if he should say: These Cords it appertains to e to straiten: for, you must walk after my easure, not I after your's. Which thing Sir Lord performed, giving him by hole handfuls occasions of meriting, not only outwardly in Body, by the continual sicknesses he sent him, and the commodities and labours he inspired him to undertake, and bear with a more than manly strength, but even inwardly Spirit, by other far greater pains, herewith he tried him.

He began to exercise him inwardly in things so grievous, and afflictive, that great Patience our Lord had given him was but necessary: and, though he gaged all his forces, God brought him to such extremity in this exercise, that not only he could no way bear a heavier load, but also it seemed impossible to M. him

him to go forward with that which he sustained. He told me, his Nature trembled, when he thought on that Exercise and that therefore he had related to me none in particular: but, though we know not punctually the things he suffered in his Interior, yet, from the Answers he gave to those that came to him with the inward afflictions might be discovered and collected some of them, wherein God exercised him. For, he answered with so many particularities, that all easily perceived, he was a Master in such afflictions, and were comforted to see him in so secure a Port, after so great tempests. And, when I discoursed with him of such interiour troubles, saying, they were very painfull, he answered me *Father Losā, there are men that bear load thirty times heavier than this.* When may be gathered, that in troubles of this kind what he suffered was much more than what he mentioned.

For, he that had an enflamed desire of preserving his soul pure, and always employed himself in chast and fervent Prayer, what an affliction and pain must a troop of temptations of the flesh cause in him, and the images and representations of those filthy things, which the Devil

Ch. 23. *The Life of Gregory Lopez.* 163
vil pourtraied out very lively to him, and
with a worse spirit and more alluring,
than the reall ones themselves? And,
though our Lord gave him grace to
trample upon all this, yet he could not
but feel great grief and anguish in be-
holding himself as hanging by the slen-
der hair of his own will, whereby he was
in danger of consenting; especially be-
cause at this time God opens the eyes of
those, who are to advance in Spirit, and
makes them better see the danger they
are in, that so they may walk with more
heed and caution in the narrow path of
Vertue.

What afflictions did *Gregory* suffer in
these occasions, and dangers, seeing his
enemies were not weary of fighting, day
or night, nor by resistance were put to
flight, nor by his vertue confounded with
name? especially, seeing they not only
were about him, but within him, insti-
gating him to evil, and opposing him in
body. Yet these so great and so dread-
ful afflictions were to *Gregory* a joy and
curity, since he sustained them for the
sake of his God.

In like manner he behaved himself in
receiving the charge of the Arguments
which the Enemy made against our Ho-

164 The Life of Gregory Lopez. Ch. 23
ly Catholick Faith ; the impossibilities
snares, entanglings, and doubts, that he
raised on this subject. For, *Faith* being
the foundation of Spiritual Life, the af-
faulting it is a torment, as being inflict-
ed by the Devill himself. This *Gregory*
sustained constantly, and resisted strong-
in the *Faith*, 1 Pet. 5. 5. and, by his pro-
found Humility, made his adversaries
quickly vanish.

The Souldiers of our Lord are like-
wise wont, in the like retirement, to be
molested with the Spirit of *Blasphemy* ;
though he that already knows how spiri-
tually to fly, and hath attained a delight
in the Love and Praises of God, to see
high a pitch as *Gregory*, gains always
advantages by this encounter, and safety
at his enemies cost.

In the Spiritual way also persons are
not a little nor seldom afflicted, and mor-
tified with a kind of *Deliquium* or faint-
ing, whereby the Devil seeks to stop
their march : for, the soul desiring to
please God, and walk his way, finds a
times such a remisseness and weakness
that it seems almost impossible to her to
advance one step ; and, knowing that
unless she go on, she displeaseth God
and that to please him she must proceed
with

Ch. 23. *The Life of Gregory Lopez.* 165
with cheerfulness, great is the pain she
feels in beholding her own inability to
follow what our Lord would have her.
Our Lord gave this his Servant the cou-
rage and magnanimity, that is necessary
for the sustaining this with patience, and
profit, and gaining the victory ; fortify-
ing him with humility, and the know-
ledge of himself, that he might attribute
all the good he should afterward do to
the Divine Bounty, as the Fountain of
all Good.

The Perfect suffer another sort of ini-
series, wherewith they are greatly af-
flicted and tormented ; which is, that,
having attained to a very eminent de-
gree of Charity, they grieve at others e-
vils, as if they were their own. It can-
not in few words be expressed, in what
continual grief and affliction our *Grego-*
ry lived, beholding the blindness of Sin-
ners, the obstinacy of Hereticks, the ma-
ny Souls every day damned : for, it is
this that should indeed be resented : yet
he was also sensible of the sicknesses, fa-
mines, injuries, warrs, and other calam-
ities of his Neighbour, as though he him-
self had sustained them.

It is likewise another assault of the De-
vil to represent unto such as aspire to

M. 3. Per-

Perfection (in the beginning especially) how all the world will rise against them, as it hath done against all the followers of Vertue; and how they shall be persecuted by false Witnesses for infamous crimes, and such, as they abhor; and how, if they had benefited some by their good life, and example, all this will turn to Scandall, and a stumbling block to others. And, though to some these seem things easy to be born, it is certain, that, when God permits our Adversary to straiten these Cords, he makes the Servants of God to sweat for many hours together. Since this is a far more rigorous and severe penance, than that of the Body; though they seem to us to sit idle, and lazy. An ample discovery of this deceit our Lord hath afforded us in *Gregory Lopez*; not only by the equanimity and patience, which he was pleased to give him for sustaining such combates and adversities, but by the wonders which he hath wrought by him, and in him.

One thing I will relate here, which for its rarity did exceedingly edify me. I diligently observed for many years that this admirable Man never repos'd himself in the spiritual course; and, though I somtimes considered that his continu-

ing

Ch. 23. *The Life of Gregory Lopez.* 167
ing the Act of the *Love of God* certainly
caused in him that great intension, yet I
was never fully satisfied, till, in thinking
on it, our Lord was pleased to open my
eyes, to discerne, that this so unshaken
constancy proceeded from his continual
Love of God, and of his *Neighbour* for
God's sake. I once on this occasion tell-
ing him, *You neither do, nor can rest in*
the Spiritual way? He chearfully and
calmly answered me. *It is true indeed,*
that I neither rest, nor can rest, whilst my
*Brethren are in so many dangers and trou-
bles.* *For, it is not fit, I should attend my*
own safety, leaving them on the Bull's
horns. *I will not do so base a thing.* *If*
I know but one of them that is in danger, I
will not rest all my life long.

That which I more admire is, that he
never eyed any of the consolations,
which in the Spiritual Way God useth
liberally to bestow, observing the pro-
gress in it already made by them. Nor
did he solace himself with the remem-
brance of past dangers, and troubles,
nor with the vertues which by the Di-
vine assistance he had acquired: for,
Vertues, after once attained, cause joy
and peace. The reason why he rejoiced
not herein was, because he cast his eyes

168 *The Life of Gregory Lopez. Ch. 23*
continually not on what he had, but what
he wanted; nor did he desire to stay by
the way to rest, but still to go forward;
for, God would always have him acquire
new gains, climbing very craggy hills.
And so he once told me; that, in those
three first Years wherein he exercised
himself in the forementioned resignation,
God had made him ascend very great
Mountains.

He endured another very troublesome
and considerable Mortification, in two
Purgatories as it were, that our Lord
sent him in this life. The one was of
Love, his having the which I perceived,
when he lived in *Guasteca*. The pain it
causeth persons experienced sufficiently
know to be most extreme, and such as
have not got so far will not believe it.
For by the light, which God infuseth in-
to the Superior part of our Soul, the
heart is wounded so deep with love, as
neither the suavity, nor the grief can be
expressed. There the soul faints away,
because that, which above all things she
desires, is not granted to her; and, an
ardent, yet profitable, impatience seizeth
her, which while it lasts, she finds no
ease, rest, or quiet. In this condition
God sometimes inspires admirable and

salu-

alutary Words, particular means, and instructions of true Wisdome : the Soul endures an incredible affliction, both in concealing the torments she suffers, and the jubilations, and inspirations, which God communicates unto her. Whereby I understood a wonderful height of mortification in this *Holy Man* : for, he sustained this Purgatory of *Love* with such silence, as though he suffered a spiritual weariness.

The second Purgatory was of *Desire* ; which consists in this, that the Soul in this life cannot attain that Sovereign Good, which she knows : and it cost *Gregory* much grief and trouble. For, as with his quick understanding, lively Faith, and purity of spirit, he meditated and contemplated the Divine Greatness, God communicated to him so great, and glorious a knowledge of the same greatness, that he most passionately longed to be possessed of it. And, seeing that in this life by running after the hour of these Divine Ointments he never could attain to the Good he so much desired, he remained wounded, andrieved, as the Hart that desires the fountains of living waters, to quench his thirst, and cannot obtain them. Now,

of

170 *The Life of Gregory Lopez.* Ch. 2
of this, because it happens to few, I
what is said suffice.

But that, wherein *Gregory* mortified
himself all his life long, and wherein he
suffered much (as himself told me) wa
in always following, as he did, the *Grac*
of *God*: for, it is certain, one cannot fo
low *Grace*, but by flying *Nature*. Whi
pains then, and mortification costs it
Servant of God to be continually flyin
from, and denying himself? For, man
times *Grace* requires of us what is co
trary to *Nature's* desire; and thereupon
the one must necessarily dy in us, tha
the other may live. Therefore, tha
Grace might live, *Gregory* always labou
ed to become dead to all *Creatures*
whereas it is the property of *Nature* to
live to them all. And, because she seek
to be esteemed and honoured for her
good works, and of none to be despised,
he endeavoured to hide his excellencies
and virtues, and to be contemned in the
world, as our Saviour was. And follow
ing *Grace* he studied to quit the care of
temporal things, and applied himself to
the seeking, and serving *God*, since *Na*
ture inclines to the contrary. And, be
cause she grows proud with prosperity
and is dejected with adversity, *Gregor*

Grace, was predisposed for receiving th equanimity and constancy what suc-
s soever, without seeking to get any
siorious delight of these, and other ver-
es for himself, but only rejoicing at the
nour, that redounds thereby unto
od: of which honour Nature as it were
getful, in every thing, aimes at her
n content, and desires all good things
her self. All her language is, *I, and, Me*: she hates her enemy, rejoices
another's harme, repines at his good.
hosover shall read this Book, or
th conversed with this Saint, will ea-
understand, how good use he made
this Grace, in loving, and wishing well
those, who, either through malice, or
orance, were his adversaries, and re-
ting their disgraces, and wishing them
good for God's sake. So that, over-
ning himself every day still more, and
owing in Perfection, he hungred and
rsted so exceedingly after God, that
thing satisfied him; he always was
ving to attain this Sovereign Good,
ving with all his might against the
ream of natural delight, and, swimming
ays above water, he laboured to ful-
the Divine will and pleasure. Such
this is the true, and elevated Spirit of

Mor-

172 *The Life of Gregory Lopez. Ch.2*
Mortification; which he in a great
height and Perfection practised
Sancta-Fe; as I understand sufficient
by many and good evidences.

Having for divers days observed the
Gregory grew very ill in this Village, be-
cause I perceived him very weak, and
pale, I resolved to visit him oftner, and
stay longer in his company, to see whether
I could afford him any comfort,
assistance. I asked him concerning his
distempers, but he would not tell me
them; till at last after many days
told me the great and continual pains
felt in his teeth, and grinders; acquaint-
ing me also with divers other diseases
he had. But I was not herewith satisfied,
being perswaded, the Holy Man suffered
other far greater troubles than
these: whereupon I urged, and great
importuned him to tell them me. Then
he was pleased to do that, which I knew
not that he ever did in his life beside
which was, to utter somewhat of the
which inwardly passed betwixt God and
him, saying these very words: *Thou w
knowest, O Lord, that I neither have, n
suffer within my Soul any Creature, f
love of thee: and why dost thou in th
manner hide thy self from me? How can
th*

h. 24. *The Life of Gregory Lopez.* 173
ou endure to see me with so many mala-
es, and, being able to cure me, dost not ?
t wilt have me seek the herbes, that beasts
ed on ; and , being able to heal me with
Fiat, will not do it. Now, though I
n certain, that he said this not so much
r his own consolation, as for my in-
struction, and benefit, yet I remained
astonished at his declaring thus som-
hat that passed inwardly betwixt God
id him, [viz. that he neither had, nor
ffered within his Soul any Creature
r the love of God :] that I immedi-
ly writ down these words, spoken by
m. This happened on the 23d. of
March, 1591.

CHAP. XXIV.

of the Mortifying of his Senses.

W O wonder, if one, who ever endea-
voured with so great care, and
such exquisite and sublime ways
mortify his Interiour, was also excel-
lent in the mortifying of his Senses. It
certainly believed, that he never went
ne step to please his eyes with the sight
of

of any of those things, which are commonly wont to satisfy and delight the Sense. So that, when he went or once living at *Guasteca* to see the Spring there, he told me, he did it meerly upon my importunity, and to content me. Being some Months at *Mexico*, he never went out of the House, save directly to the next *Church*. Nor could he be persuaded to go to any Monastery or *Nunns*, though he was requested to go some with much earnestness. When he came to *Santa Fe*, he went out of *Mexico* before day, without looking at the Streets, or the Buildings. Being in the *Village*, though he was much importuned to go and see a Garden, that belonged to the little house where he lived, having store of water, green plotts, and flowers, he never would in above six Years space; only one Year he went down sometimes to fetch some water to drink. He looked on Men's Bodies with an honest freedome, and free honesty, as if they had bin Souls without Bodies, or corporeall creatures inanimate.

Though it be a thing so natural, especially to men of a good understanding to be pleased with *Musick*, I never saw him go to hear any, all the time I knew him

in, notwithstanding there was some
near his lodging. And he often told me,
that, if the *Musick* of the great *Church*
Toledo, or all in the world, were but one
step off him, he would not go to hear it :
but, if he were casually present where a
play was, he heard it quietly, and gained
spirit out of it.

All ill smells offended him much ; yet
he never had any sweet ones, nor would
he use them : and, though Nosegays and
sweets were offered him, he accepted
none, save very seldom, that he might
not disoblige the bringer. He some-
times, but seldom, took a *Lilly*, or *Rose*
of *Castile*, because, he said, it was a very
last smell.

As soon as he went out into the De-
rt, he resolved not to eat for delight,
but merely to preserve life : Which he
observed to the very last. So that,
when I urged him to taste of a *Melon*,
or *Figgs*, (for, here these fruits are
greatly esteemed, and desired) having
tasted the *Melon*, he said ; *It is enough*
for this year to have smelt this Melon. Of
the *Grapes* he only tasted one, saying
presently, *It is enough for this year.* Of
the *Figgs* he took but half a one, and
did the same.

Though

Though he loved Fruit very well, and
desired to live upon it, because (he said)
was the proper food of Man, since in *Paradise*
he should have bin sustained only
with Fruit, of which *God* created so many
sorts meerly for Man, yet, as hat
bin related before, he told me; Fru
never did him harm in all his life: Whic
when I wondred at, he gave his reason
*For (saith he) I always eat moderate
thereof.*

That which he fed heartily on, was
Bread, the sustenance of the Poor. Yet
even in this, it seems, he obtained
God the finding such mortification, that
for some years before his Death, he
could not eat one morsel of bread, unlei
it were dipped in broth, without Salt
fat, or spices; and this was his diet a
this time, tempering the bread with
some very light meat. Sometimes he
would keep a bit a good while in his
mouth; and, when I bade him remem
ber to swallow it, he answered me,
cannot; nor find a passage. He saic
one of the most troublesome things t
him was eating. Yet he highly prize
the use of his Senses; knowing how use
ful they are to a Spiritual man, if he kee
them well mortified.

Afte

After the burning Fever he had, there continued on him a lingring Calenture most a year. In this necessity *I* often ged him to make use of sheets, but ever could prevaile with him.

I neither can nor ought to smother a ery subtil kind of Mortification, which came to know of *Gregory's*; for the ideostanding whereof it is to be ob- rved, that one of the things, where- ith our Nature is most mortified, is, at the Spirit makes no account of her, or gives her part of that which passeth thin. itself; depriving her of the are she was to receive in the Spiritual ork. This presupposed, *I* observed many years (wherein we eat at one ble, dwelt in one house, and slept in e lodging) that he never wept, sigh- , groaned, nor lift up his hands, nor runk up his shoulders, nor uttered one ord either to *God*, or to himself, which ght intimate his interiour sentiments. thing which, in a man of so great af- tions, and spirit, might astonish any e that knew what *Prayer* was. *I*, won- ing hereat, said one day to him: *You,* *being continually united unto God, by rea- of the presence of such a Lord, do nei- sigh, nor speak, but are wholly absorpe*

178 The Life of Gregory Lopez. Ch. 2
in the Divine Goodness. Whereto he a-
swered me: That is not the reason, Fa-
ther Losa; for, truly, I sigh, and groan
thousand times a day, and almost continu-
ally am talking with God; though t-
mentally. For Thirty Years I have u-
this course: and I endeavour not to g-
Nature any share in these feelings: wh-
is no small mortification to her. For
have found how false, and treacherous
is.

I was not so ready in the practis-
this Lesson; but that, going somtin-
into the Carden to pray, I should for-
my self, moving my hand, or sigh-
sotimes; which Gregory hearing,
used to admonish me, saying pleasant
Father Losa, give Nature now and thi-
bit, lest she dy with hunger. Yet he ga-
not others the like counsell, but advi-
them to help themselves with exte-
signes; because, without them, th-
did nothing. I undoubtedly concei-
that whosoever shall with a candid int-
tion read the Penances, and Mortific-
ions, interiour and exteriour, which
here related, will rest convinced and
tisfied, that this eroical Man went
into the Wilderness to sleep, or be ic-
but to do, and suffer: And I am certe-

hat, if he would have told other greater mortifications, which he sustained, a course of such difficulty and vertue wouldest astonish us: it would likewise have bin very materiall that these were better expressed, that so they might be better known: for, I confess, I have left out many things, because I could not explain them, nor make them intelligible: but, by those, we have observed, is sufficiently discerned, that his life was all mortification, Penance, and Crosses.

It remains now, that we see the fruits, at *Gregory* reaped from this Vertue. First; so great a Courage, that he was bent to tell me, *He now, through the vine Grace, with a blast overcame his empions.* Secondly; such a dexterity in fighting, that his Enemies, though very stout, never made him retreat a step; he went always getting ground, and so firm a confidence in God, that, he met whole armies of Temptations coming against him, he would have faced and defeated them all. So that, them all, how many soever assaulted him, he never lost the exercise God had given him, but, these notwithstanding, went on in the Love of God and his neighbour. Thirdly; so great a Peace,

180 *The Life of Gregory Lopez. Ch. 2*
and dominion over himself in his way
combate, that never could any one per-
ceive by him, whether in his Interior
were fighting, or enjoying? He was
ways one, and the same, without chang-
ing and in him was verified that sentence
The wise man continues like the Sun ; b-
the fool hath changes like the Moon : an
he used to repeat it sometimes. Four-
ly, by this his so great Mortification
gained that, as one well exercised, Ge-
made him the Elder Brother, as it were
to take care of his Brethren, and Neig-
bours, and to fight for them ; and o-
Lord accepted of his combates, adm-
itting of them in the behalf of his Neig-
bours, as if themselves had fought
which I perceived fell out often, as sh-
be said in the *Thirtieth Chapter*, con-
cerning the *Effects of his Prayer.*

All this strength proceeded from the
lively Faith he had in God, whereby
understood very clearly and distinct-
ly the greatness of the Divine Goodne-
ss and Mercy, which suffers none to
tempted above his power. So that
fought his battels with pleasure ; I say
with a rationall delight : for this never
failed him. And he was wont to say
that to whomsoever God gave this

sh. 25. *The Life of Gregory Lopez.* 181
ght, he had, as they say, taken him al-
eady out of his swadling-clouts.

CHAP. XXV,

*f the Prayer of Gregory; at what
time, and with what Exercises, it
began.*

Have many arguments and reasons to
assure me, that *Gregory* began to
use Prayer as soon as he had the use
Reason: I could likewise collect it
om some discourses we had upon this
bject, and from other conjectures, that
em undoubtedly to confirm it; as his
lling me, *That God had called him very
rly: That he had never bin a Child:
bat he never went a step back.* Whence
ay be gathered, as a thing very mani-
st, by reason of his moderation in
eaking of himself, and his wariness in
aking known his good things, that he
tended to signify, that he had always
ed Prayer. He told me, that, when
was a little *Page* in the *Court*, he used
ental Prayer, and went on errands
th the same peace, as he did at that
N 3 time,

182 *The Life of Gregory Lopez. Ch.25*
time, which was six Years before he
died: and that he did not lose this peace
though *Dukes*, and *Earles* passed by, an-
other things, usual in the Court; an-
that he perfisited in his Prayer, notwith-
standing this noise, as if he had bin in
Mountain: though afterward he were
on by exercise still perfecting both his
Prayer, and quiet. If therefore a
Twelve Years old he had attained such
peace and quiet in Prayer, it must be
supposed that he began to pray some
years before he arrived to this state at
degree. And, if the years wherein he
had the use of Reason, to the timeth
he went into the Wilderness, were but
few, we may suppose them emploied
the exercise of Prayer: especially if
be true (as we have heard, it is) that
before he came to *Court* to be a *Page*,
lived in *Na·arie* with a *Hermite* 5
Years; as hath bin said in the beginni-
of this Book.

The same may also be concluded from
the great courage God gave him in the
Court: for, though he stayed there two
or three Years, wherein are presented
many impediments in the way of God,
yet he had strength to go through all
without altering his good resolution.

Now, such valour and zeal is seldom gotten, but by a long practice of conversing with God. The rather, because when he came to *New Spain* he was but Twenty years old; yet he came so far advanced in Mental Prayer, that he not only endeavoured to use it for a long time together in the day, but continued it sometimes travelling, otherwhiles writing, sometimes talking. And he told me, that, for the better attaining this Prayer, as soon as he came to *Mexico*, he fasted a Lent with bread and water, in the house of *Lewis Zapata*, with intention of begging of God assistance and favour to employ him so, as he might best serve him, and wholly devote himself to his Divine Majesty. It is evident, that such solidity and maturity of Virtue could not, ordinarily, be gotten on the sudden, but by long exercise of Prayer. Add hereunto, that *Gregory* was not moved to these so great works by remorse of Conscience, or the fear of Hell, but God led him always by ways of Love. And what greater signe of his long and settled Virtue, and of a firm Love, than the coming to the *Indies*, and passing through the richest places thereof, which were *Mexico*, and *Zacatecas*,

184 *The Life of Gregory Lopez.* Ch. 25.
the Country being in the greatest pro-
sperity for riches and honour that ever it
was, and he having, as is said, such parts
for the acquiring, and enjoying this
World's glory ; notwithstanding all
this, in his Youth, so early to renounce
all these vanities, to put himself in sack-
cloth, and retire into the Desert, that
so God there might go on causing spiritu-
al improvements in his Soul ; as , he
told me, he had received to that present
time ? Which, without question, were
much increased in Prayer, and Devoti-
on. Besides, the *Divine Majesty* , the
first day he led him into the field in the
Desert, laid upon his shoulders one of the
heaviest burdens, and the difficultest Ex-
ercise in all the Spiritual Life : as in the
ensuing *Chapter* shall be said. And ,
since God layeth on a load proportiona-
ble to ones strength, the greatness of this
evidenceth to us the Vertue of this Yong
Man. Which being ordinarily gotten
by tract of time, and holy Exercises, we
may easily conceive that he had spent
those Twelve Years, wherein till then he
had enjoyed the use of Reason, in acqui-
ting such Vertue by means of Prayer
and converse with God ; that, when he
came to one and twenty Years of age, he
might

night be fit and able, as being some way exercised, to bear the Yoke of God, that afterward it might go well with him, according to that Blessing pronounced by the *Holy Ghost*, which he recited very often: *It shall go well with the man, that from his youth shall carry the Yoke of God,* Lam. 3. 27.

He did not tell me in particular those Exercises of Prayer, which he used in his first Years; because, as we said, he never related things concerning himself, except on a probable occasion of benefiting his Neighbour. But I have ever believed as most true and certain, that the foundation, and entrance unto this course was Christ our Lord, since He must be the entrance to those that begin well; and we have likewise heard from him such good Meditations on our *Holy Faith*, and on the *Life*, and *Death* of our *Redeemer*, especially concerning his *Infancy*, and *Childhood*, done with so much devotion, and spirit, as gave sufficient proofs of his long use and practice in this kind of Meditation. Those were admirable, which he shewed me the first year he lived at *Guafteca*, on this Subject, and especially those concerning the most *Holy Virgin Mary*, our *Lady*. And he counselled

186 *The Life of Gregory Lopez.* Ch. 26.
sailed those that desired to profit in the
Spiritual Life to repeat the *Rosary* with
devotion, and to use all diligence to be-
come very devout Disciples of this great
Mistress of Sanctity.

CHAP. XXVI.

*What Prayer, and Exercises God in-
spired him to use in his retirement
and solitude, and the benefits he
reaped thereby.*

Gregory went forth into the Field (as
he called it) of the Wilderness a
month or two under One and
Twenty years of age, as near as I could
gather. Concerning his manner of Pray-
er, I can relate somthing of a certainty,
since he could not conceal all from me
for the space of Eighteen Years wherein
I conversed with him.

The first Prayer, he used there, was
those famous words; *Lord, here I go
forth only to serve you; and not to have re-
gard to my self:* in the form above re-
lated. For he intended no flourishing
complements, but with these few words
to

to offer up himself entirely to the *Eternal Father*, thereby rendring himself his slave, that so all his labours and gains might redound to his Lord ; and this he ermed, *the not having regard to himself*: for that in all his works he resolved to aime only at the Glory of God. The Almighty accepted an Offering made with so good a Will ; and the Divine Wisdome hereupon undertook the charge of being *Gregory's* Master, teaching him that which was convenient. The second Exercise of Prayer, he gave him, was those words ; *Fiat voluntas tua, sicut in Caelo, & in Terrâ. Amen* Jesus : hereby instructing him in the same Prayer, wherein he had instructed his Holy Apostles. And by this Prayer he gave him for an Exercise one of the highest lessons, and most difficult to perform, as containing in it all the doctrine of conforming our Wills to *God's*, which Spiritual persons term Resignation : and this not in a mean degree, but in the highest perfection, that those words import ; to wit, that there be such conformity with the Divine Will on Earth, as is observed and practised in Heaven.

It is very remarkable, that the Divine Goodness would have *Gregory* be-
stow

188 *The Life of Gregory Lopez. Ch. 26.*
stow as much time in this Exercise, as
our *Lord Christ* spent in preaching his
Gospel; For all that perfection of his
holy Doctrine consists in the perfect
practising of these words.

The diligent and amorous Disciple en-
tertained this Divine Prayer, and Lesson
with such alacrity and courage, that for
three Years together (a thing deserving
admiration) without tiring, or forget-
ting, he repeated them mentally as often
as he breathed, when-ever he was awake.
So that, considering how little he slept,
and his extraordinary vigilance, innu-
merable were the times that he reitera-
ted those words; *Fiat voluntas tua sicut
in Celo, & in Terrâ. Amen Jesus.* And
he told me, that after a years time, he
did not observe his respirations for the
exciting his Memory to the said words;
but the respirations now served only to
mind him for the making more intense
and fervent Acts. And I have likewise
heard him say, that, unless he made
those Acts with Spirit and Devotion,
(though otherwise he continued to make
them) immediatly at that instant the De-
vil assaulted him with a multitude of
Temptations. And he also told me, that
at this time, through the many tempta-
tions

tions that overwhelmed him, he could not take a Book into his hand : these words alone served him for a Book, and for instruction ; and therewith, as with armour of proof, he defended himself against his enemies, and vanquished and subdued them. Having therefore tried, and by experience found the great efficacy of these words, he counselled many persons to repeat them customarily with their whole hearts.

During the time of these Respirations his operations were so effectual, that he was almost always elevated, not minding any thing of this life ; and such was the intenseness, wherewith he employed his Memory, Understanding, and Will in this Divine Exercise, that, though, being in it, violent temptations assaulted him, yet after they were passed over he remembred them not. From this exercise of Resignation, as from a solid and deep root, he extracted all his Wisdome and Spirit.

After he had exercised himself for the space of Three Years in this Spirit of Resignation, his most wise Heavenly Master was pleased to advance him to another degree of Perfection, and by an interiour Act he taught him, how the summ of Per-

Perfection in this life consisted in the practice and observance of those words ; *Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; and thy Neighbour, as Thy self :* that he must ever practise this, employing all his strength herein ; with one Act of *Love* loving both *God*, and his *Neighbour*, imitating thus *God* himself. So that he forbore the repeating so often, as formerly, that *Act of Resignation* made in saying ; *Fiat voluntas tua, sicut in celo, & in terra.* *Amen Jesus :* because, as he said himself, this frequency of *Acts* would rather hinder, than further the continual *Act of Love*, in which his Soul now was. For the same cause he omitted other *Meditations*, and exterior exercises, which he formerly us'd, that they might not divert him from his continual *Act of Love*. This *Exercise* *Gregory* endeavoured to pursue and practise with the same fortitude, as he had done that of *Resignation*, yea rather with greater ; for, now his strength was increased. So that within a few years he became so expert a *Lover*, that, he told me, it seemed a very difficult thing to him to forget, even for a short space of time, this divine *Exercise*.

cise of *Love* ; and therefore, without interrupting it, he did eat, and talk, and perform any other actions, whether of Mind, or Body.

With this heavenly emploiment he began to read the *Bible* more than formerly, which somtimes he read three or four hours in a day. And from this great Love of God he got that understanding of the *Holy Scripture* : Hence he acquired an excellent gravity, and moderation in his words, a rare prudence and discretion in his answers, and counsels, that equality he observed in loving his Neighbour, and Himself, wherein he was singular : for, in all his good works he ever accounted himself but as one member of the rest of the World ; and as much desired to obtain mercy for them, as for himself. From hence also proceeded his great purity of heart, and in Prayer liberty and dominion over his enemies, and a severe mortification of his Senses. Now, in praying he did not labour with such violence and force as formerly, but by a more refined and delicate Act ; less sensible, but more perfect. In this manner he went on increasing every day in perfection ; and that in such sort, that divers Spiritu-
al

al persons were deceived in their seeing him addicted to, and versed in, other Sciences, and Arts to such an eminency, and exactness ; imagining, that this diverted him from Prayer. Yet it was so far from that, that in his last years he attained such a high degree, that he told me often, his Inner Man did work, without imparting ought to the Outer ; and that he now reduced not the Conference he held with God unto Mental Words, but to another language, which, certainly, was no other than that of high affections. In fine, by means of this Exercise he obtained that excellent Unction with God, which he always endeavoured to practise, and those heroicall virtues, he possessed ; and, to say all in a word, with this there abundantly flowed in upon him all good things.

CHAP. XXVII.

he Spirit of Gregory is further evidenced by the Answers he made to certain Questions.

Have thought fit here to set down certain *Answers* that *Gregory Lopez* on me occasions made, that by them his pirit may be somthing more discerned ; hich, being so very interior, may by ese be the better discovered.

A *Religious Man*, both spiritual, and arned, one whom *Gregory* much val- and discovered himself to more than others, asked him, whether he assign- certain times, and particular hours of e day, or night, to quicken his Act of ve more, or make it more intense, in se it flagged, or cooled by conversa- n, or doing offices of Charity for his ighbour, and the comforting such, as ne to confer with him ? He answer-

; *He had no set times, nor needed any ;* ause there was no created thing, that turbed, or cooled, him ; since his interior ration was always in its perfection ; for,

O he

194 The Life of Gregory Lopez. Ch. 27
he had almost made it natural to him : that he never went back from the perfection of that Union, whereto God had admitted him ; but went always forward : that from this Union he had gotten whatsoever he knew ; for God had always been his Master, and not Books : though it was a great consolation to him to see those things written in Thaulerus, and Rusbrochius, which our Lord had communicated to his Spirit, and he was never satisfied with commanding, and extolling the Spirit of the Holy Mother Teresa of Jesus.

Another time being asked by the same Religious Man ; Sir, if you were a Priest, what would you do ? He answered ; What I do now. He replied. How would you prepare your self to say Mass ? He answered ; As I do now. He asked him further : And how would you make your *Memento's* ? He answered him Just so as I do always. Adding ; If were sure to die within these few hours, would do nothing more than I do. For, am now actually giving to God all that have ; and more I cannot give him, unless of his mercy, he bestow it on me.

On this occasion the foresaid Religious Man observing that at certain times the Soul is loving God with all her strength

strength in great quietness, our Lord unexpectedly raiseth her up for a short space to an height of denudation, drawing as it were the curtain that was between God, and her, and God himself dilating her, and making her capable of things, which she can neither comprehend, nor express; and, when she would pause, and ruminate upon that which God hath wrought in her, she finds, that now those favours are gone, and leave only the affections thereof behind in the soul) asking him again, whether, after is having received the like favours, he remembred them? or, whether his Soul continued always in that height, to which God is wont to raise others for a short space, as is said? He answered, at, *As it is not in the power of Man to procure such singular favours of God, so neither is it in his power to remember them, to continue any long time in them: and at he doubted much, whether there were ever any pure Creature (save the most holy Virgin) that always persevered in the like sublimity of Union, which God is not sometimes to give: though, in the ordinary Union (such as his Majesty had parted to him) one might very well both constantly persist, and eminently improve*

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And, enlarging on this subject further, he said, *That Visions, Revelations, Extasies, and Raptys were not the top of Perfection, nor consisted it therein; though oftentimes God is wont to give them. For he works with every Soul according to its capacity, necessity, and disposition; since Souls that are perfect, and expert in the Act of a pure simple and perfect Love, need not any suspension of the Senses, for our Lord's communicating much unto them: because the Senses do not hinder them, nor disturb the Divine communications.* And he had never had *Extasy, Revelation, or Rapt, that deprived him of his Senses; the which Senses never distracted him.*

At another time the same Person discoursed with him of some Souls, that attained great peace and inward tranquillity, with a passive Union, as it were, and enjoying Love, which God gave them. *Gregory answered, That such were good souls, and in a good way; yet that Perfection and Merit lay not so much in those Acts of enjoying, as in the Soul's endeavouring on her part to employ all her forces in loving her God with the perfectest manner, and act, that she can: for, this is rather doing, than enjoying; and that is rather enjoying, than working. For, the Soul,*

Soul, that perfectly loves her God, can give no more, than she doth; nor doth God require any thing else: since hereon depends our whole Law, and Prophets.

As I was telling him once of how great estimation and value, and how acceptable to God certain persons were, that always employ themselves in praying for the whole *Church* with a great zeal of Gods honour, and a desire of the Salvation of Souls, he said, *It was a great perfection, but belonged to few: and that he understood, Mother Isabel de la Natividad, a Nunn of the Monastery of the Conception in Mexico, now deceased, had attained it.* To whom also, I hold for certain, was shewed by Divine Revelation that the Holy man *Gregory Lopez* was continually taken up with this Exercise. for she writ a *Letter*, wherein were these words: *I am always in the Employment, in which our Lord hath put me, of praying for the whole Church; as my Brother also doth.* She spoke this of *Gregory*; and she was a true Servant of God, detesting all falsehood, and very far from any suspicion thereof.

In this *Chapter* have been mentioned things, which in the opinion of those that treat of and understand Prayer, and Spi-

198 *The Life of Gregory Lopez. Ch. 28.*
rit, are (for the confirmation of great
Sanctity) above those miraculous: be-
ing more certain Signes thereof, than Mi-
racles are.

CHAP. XXVIII.

Of some other manners of Prayer, which he had.

NO less wonderful height of Per-
fection and Sanctity is proved
from other ways of Prayer,
wherein this admirable Man (whose con-
tinuall business was the perpetuating that
Act of loving God, and his *Neighbour*;
and in this chiefly he employing all his
forces) exercised himself likewise, with-
out diverting his mind, but advancing
rather in the forementioned Union.

When any interiour combates pre-
sented themselves, he took delight in
fighting them out for the love of God:
and, after he had conquered, he likewise
offered to him in Sacrifice all the Victo-
ry, and spoils of that Warr. And there-
fore, from his often using to overcome,
and, through the great confidence he put

Ch. 28. *The Life of Gregory Lopez.* 199
in God, when he saw whole armies of Temptations appearing against him, he rejoiced exceedingly, as Huntsmen do at their prey, therewith to furnish their Master's Table. Nor did he only offer the conquests and spoils of his battels in Sacrifice to God, but also the gifts and strengths, wherewith his Majesty enriched and adorned him; making an Oblation thereof unto his God, and Giver, by a very profound Prayer, and very humble acknowledgment, whereby he publickly owned him as the Supreme Good, and Fountain of all good things, and consequently most worthy, to whom all which we receive should be offered up. So that, in receiving any grace or gift, *Gregory* presently with a clear light of Understanding, and great fervour of Charity, without staying upon the gift, went with it to our Lord, desiring he should enjoy all that he had; with such fidelity did he love his God. And on such occasions he used to repeat that sentence of the *Wise Man*: *Many men are stiled merciful; but a faithful man who can find?* *Prov. 20. 6.*

He was wont also to offer up to the *Eternal Father* the Life, Passion, and Death of *Jesus Christ*, his Son, and our

Redeemer. Which Oblation he made somtimes for all the World, at other times for particular persons, or things; as he understood it to be the Will of God. And to this *Sacrifice*, or *Spiritual Mass*, he attributed much efficacy. As I was discoursing with him thereof one day, he told me, *God had in the World thousands of Priests, who many times made this Oblation spiritually: and that he frequented two sorts of spiritual Communions. One, consisting in an ardent Desire of receiving Sacramentally Christ our Lord: the other, in an intense Desire of receiving in himself the Father, Son, and Holy Ghost; making himself a living, and pure Temple of the most Holy Trinity; and giving It actually lodging in his Heart, there to live, and abide for ever.*

I asked him one day, how he did exercise the *Love of God and his Neighbour*: and he answered me; that only by repeating certain Verses of *David*; such as, *Praise the Lord all ye Nations; praise him all ye People.---Bless the Lord all ye works of the Lord; praise him, and glorify him for ever.---Let all the Earth adore, and bless thee, O Lord.* Wherewith I remained not only sufficiently instructed, but likewise much affected to

Ch. 28. *The Life of Gregory Lopez.* 201
so good a Manner of Prayer, so comprehensive, and fervorous.

He had also a great care to pray for our *Holy Mother the Church*, for its increase, and for the advancing of the *Holy Catholick Faith* throughout all Kingdomes. He prayed also with great instance for hainous *Sinners*; and he said, this Prayer was very acceptable to our Lord; relating to this purpose that which had passed betwixt *Saint Catharine of Siena*, and our *Saviour*; to wit, that she, praying to him earnestly for those in Mortal sin, heard from his Divine Mouth; *For these I intreat thee to pray to Me.* And he used with much tenderness and compassion to repeat these words, when there was any discourse of *Sinners*.

To the same purpose, and with the same spirit, he related an Example, which *S. Dionysius the Areopagite* in his eighth *Epistle to Demophilus* affirms, he heard from the mouth of *S. Carpus the Bishop*; to whom God, for his great purity and simplicity of Soul, revealed many things; and it was this: The said *Carpus*, understanding that a certain Idolater had perverted a Christian, and made him apostatize from the Faith, grew

grew so incensed against them both, that he earnestly besought God to take them away from the face of the earth, unable to endure that such wicked men should live therein, having perverted the way of our Lord. Whereupon *Carpus* looking up to Heaven saw *Jesus Christ* there sitting with innumerable Angels and Saints: then looking down immediately on the earth, as it were through the mouth of a deep Well, or Pit, he discovered Hell, and its torments; and there upon the pit's brink stood those two wicked Persons, whom he had prayed against, staggering as ready to fall, and trembling in a pitiful manner, because those infernal Serpents sought to fasten on them, and pull them in. *Carpus* was told, he should do well to pray for them, that they might escape those so dreadful torments; yet he did it not; but desired God to let them fall into that Pit. When, lifting up his eyes again to Heaven, he saw the most Mild *Jesus*, who, moved with pity, rose up, and offered them his Hand to free them, yea and sent his Angels also to help them. Then, turning himself to *Carpus*, said our Lord: O *Carpus*, I am ready to suffer again for Men's sake. See, whether you would like

to be eternally in this same Hell, and pass your life among these Serpents, and continue deprived of the joys of God, and of the Society of his Angels, and Saints. He made use of such Examples, to acquire, and to teach, this spirit of Jesus Christ.

He used also an amorous and powerful importunity with God by his Prayers, that his Divine Majesty would attract unto himself all People, and Nations, converting and causing them to enter into the Bosome of the Church; and that he would reduce the Jews, and Hereticks to the Holy Catholick Faith. Which yet he did without ever disisting from that Act of the Love of God, we have spoken of.

All his solicitude and intercession in praying for his Neighbours was, that God's Will might be fulfilled in them on Earth, as it was in Heaven; and from all things he took occasion to make this Prayer. If he heard say, that the King, for his great Power, and Justice, was feared and reverenced, and possessed his Kingdoms in Peace, he straight turned him to God, and cried: *Thou art all-powerful, and all-just O Lord; let all fear thee, and reverence thee, and possess all this thy Kingdome in peace.* If he heard that

204. *The Life of Gregory Lopez. Ch. 28.*
that a Father, for his goodness, was beloved of his Sons, he presently spake thus to God; *Father, and Fountain of all good things, let all thy Sons love Thee.* When he considered how a Gardiner endeavoured that all his Trees should bear fruit, he immediatly turned him to the *Creator of all*, saying: *Let none of thy Creatures, O Lord, perish; but let all yield their fruit in its proper season.* If great Wars, and Slaughters were reported to him, he lifted up his heart to God, saying: *Your Sons, and my Brethren, whom you so much enjoyn me to love, see, Father, how they behave themselves.* And, to speak in brief, all the good, and evil accidents in the Universe to him were *Motives of Prayer.*

Several times he told me, that whatever was in the World he saw it all united into one point in God, without using any Discourse. Which must be by some great light of *Contemplation*, that he received in certain occasions: from whence somwhat may be collected of the sublimity of his *Prayer*, and how elevated and conformable his Soul was with God, since he had the whole World abridged in his mind, and by so special a light reduced it all to an Unity, so to offer it unto the same Lord. He

He desired much that his Neighbours should not cease amidst their external works to be praying to God; because, being experienced, he understood the great advantages contained therein. And for this Virtue he used to commend the *Macchabees*, who, engaged in such fierce battels, as in the *Books of their History* are recorded, continued fighting with their hands, and at the same time praying in their hearts.

He used another way of praying worthy the learning, and imitating; which was, that, every time he was to speak, answer, or desire any thing, he raised his spirit to God by *Mental Prayer*, imploring the Divine Grace, that it might succeed well. To this purpose he was wont to relate that which befell *Nehemias* with *Ariaxerxes*; as is written in the second *Chapter* of the Second *Book of Esdras*. For, when that Great Monarch asked his Cup-bearer *Nehemias*, what it was that he desired, the Sacred Writ saith, that, before he spake, *He made his Prayer to the God of Heaven*. Whereupon he obtained of the King all that he requested.

He was exceedingly devoted to the *Pater noster*, because he was taught it by

by our Lord ; and he reaped great benefits by it : and to most of the Petitions he annexed these Words, *As in Heaven, so in Earth* : as when it is said *Hallowed be thy Name* ; he added, *As in Heaven, so on Earth*. For, hereby he shewed the zeale he had of God's Glory. And, as many Servants of God, to attract others to good, and excite them to God's service, do write Letters, go Journies, and perform other pious works, *Gregory*, instead of these offices, when he would help any one, and relieve him in any necessity, betook him presently to his Prayer, to treat the busines with our Lord. For he well knew, that the accomplishment of all good was to descend from Him : and by this means he wrought wonderful effects. And he told me, *It is much better negotiating with God, than with Men*. Yet those, who asked his counsel by word, or writing, he answered, thereafter as he judged necessary for their good, and the glory of God ; to whom he rendred thanks, that he had, likewise, in his *Church Persons*, who by these exteriour ways assisted their Neighbours.

CHAP. XXIX.

Of the Manner of his Habitation, and Mansion in God.

I Have deferred, as much as I could, the writing of the Manner how *Gregory* lived in *God*, expecting always a greater light from his divine spirit, to be able to declare a thing so important. This Manner was not by *Extasies*, or *Raps* : Yet his *Union* ever seemed to me immediate; since his Will with a great intension, disengagement and nakedness, looked only at *God*; and this kind of *Union* was manifestly discerned by the great fruits it always left in him.

This *Mansion*, methinks, I may call by no other Name, than a *Transformation* into *God* : because the *Soul* in this estate is wholly out of itself, and wholly in *God*, according to what the *Apostle* said: *I live, yet now not I, but Christ liveth in me*, Gal. 2. 20. And so it is, that all we, that beheld his Life, and Person, ever thought him a Representation of *Christ*; and therefore we termed him,

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A Man truly Crucified to the World : for he esteemed only the Life Spiritual. Whereupon, when very Spiritual Persons discoursed with him, he invited them to such a Transformation, using those Words of S. John. God gave them power, to be made the Sons of God, to these, that believe in his name : who are not born of flesh and blood, nor of the will of Man, but of God, Jo. 1. 12, 13. And I am confident concerning this Transformation of Gregory into God that it was ever a thing much approved by all the Spiritual Men that conversed with him.

In this Transformation, which I call Immediate Union, many use to have a great Spiritual joy, which is termed *Fruition* : because Persons thus advanced have not for some good time so much of pain, as joy ; being raised by God, without their own labour, to that most happy estate. And this is that which is called the Spiritual *Unētion*. There they are as it were passively with God. I so term it ; because, though it be true, that in that Union the Soul always acts, yet this is not so much by way of inquisition, as of possession : for, it exercises not so much the act of desiring, as that of possessing and enjoying.

This

This Passive kind of Union I know not that *Gregory* ever had, from the time that he went into the Desert: for our Lord did not bestow himself so abundantly on him, that he did not every day desire Him more. And therefore he entertained himself not so much in the enjoying what was given him, as in the new desires of seeing himself every day nearer joyned to God.

Saint *Dionysius the Areopagite* faith, at his Master *Hierotheus* had the state *Spiritual Rest*, and *Fruition*, which we have spoken of; and puts it down as the eighth of Perfection attainable in this life. And all the Contemplatives are the same opinion; which was the only reason that *Hierotheus* had the Vision of *Divine* given him. For, this vision makes the soul one with *God*, and most like to the *Divinity*; which doth not work with toile, but fruition. This universal opinion I on divers occasions told *Gregory* of, above Fifteen years before his Death: and, though it seems he had experienced it (for he understood it very well), yet he accounted better for himself, and more willingly chose, the state of Action, and to be always loving *God*, and his *Neighbour*; labouring

bouring therein day and night : and he said, God had given him this Exercise as the best, and that he was to use all his force not to quit it for whatever delight, or fruition. For he could not conceive, how in this life that should be more perfect which had less merit ; and of this merit enjoyment participated not so much, as did labour. But I leave this Doctrine for the Learned to decide, and prosecute my intent.

The Transformation into Christ, which I perceived *Gregory* had, was an ardent Love, whereby he desired to follow him in his Life, and imitate him in his Labours, and Cross. For, it is a thing well known, that the most holy Life of our Lord Jesus Christ was a lively Pattern that we, imitating him, should all of us effect the Will of his Eternal Father and so he saith ; *I came not to do my own will, but my Father's*, Jo. 6. 38. And in another place ; *I must work the works of him, that sent me, whilst it is day*. Jo. 9. 4. It is also well known, that the Life of our Good Jesus from his Birth to his Death was a continual bearing the Cross of our sins, working on it our Redemption and so his whole Life was a suffering of labours. In these then *Gregory* desire

to imitate Christ, and in them did; therefore in his life he had little of fruition, and joys, and much of solicitude, and crosses. It seems likewise, that this not having many sensible gusts may be reckoned a Priviledge, and particular Gift of God; since, without these carefles, his Majesty bestowed on him that, which he useth to bestow on those that have them: as may be seen by the Light, Wisdom, Fortitude, Perseverance, and all the other divine Gifts, he possessed. Hereby also it is evident, that God always conducted him by manly ways: since those delights God usually bestows on his Friends upon the entrance of their journey, when they begin to dy to the things of this World, and to live in God; then he brings them into his Wine-Cellar, giving them a tast of his wine; then he imparts to them some light, and joy, as a pledge and earnest of that which is for them in Heaven, that they may march on with courage, and perseverance. But, when they are now advanced, and grown strong, he entertains them with an higher degree of *Charity*, which is to suffer and dy for their *Beloved*. Of both which we have example in the Holy *Apostles*; and whoever shall have read attentively

what we have written above will also clearly see, that this Exercise of the greatest *Charity*, which makes one suffer and dy for his Beloved, was the whole Life of this Holy Man. So that it was a thing notorious, and evident to all us who conversed with him, that this so intense an Exercise of loving God with all his strength caused all those weaknesses, pains, and sicknesses in him; and he well perceiving this in himself went on dying chearfully for his Beloved. To this purpose, relating somtimes the great pains he had sustained, he said to me: *The materiall Martyrdome of Whips, Iron-hooks, Fire, and Sword, be it never so great, passeth away in a short time: But, besides these, God hath in Heaven Spiritual Martyrs of great eminency.* He recounted the Lives of many *Saints* greatly honour-
ed sufficiently confirming this truth. So he related of *Paphnucius the Hermite*, that, as he was led bound, because he was a *Christian*, and those that conduct-
ed him threatned him with many tor-
ments, unless he forsook the *Faith of Jesus Christ*, he smiling at his Tormen-
ters told them, *We Hermites are used to suffer such torments in the Deserts.* But, because both to me, and likewise to all

all that knew *Gregory*, it is a thing most certain that he was an eminent *Spiritual Martyr*, I will discourse no further thereof; considering the joy wherewith he received his Death; how without any apprehension, and terrour; with how much greater alacrity he beheld Death near and present, than Worldlings have amidst their pleasures, honours, and pastimes; saying with the *Apostle*; *To me to live is Christ, and death a gain*, *Phil. 1. 21.*

So that *Gregory's* content lay in suffering for *Christ*, and his delight, and glory in the *Cross*; saying as *S. Paul*; *Gal. 6. 14. Far be it from me to glory, save in the Cross of my Lord Jesus Christ*: and as the *Prophet David*, who, seeing himself laden with so many blessings and mercies, as in the latter end of his days God bestowed on him, began to consider it, and say: *Wherewith shall I recompense the Lord for so many favours, as he hath done me?* *Psal. 115. 12.* & casting his eyes on all that he had, he found no other recompence satisfactory, but to say; *v. 13. I will take his Cup, I will invocate his Name*: as if he had said; I will internally desire to drink of the *Chalice* of his *Passion*, which I behold, and very

well understand by the Spirit of Prophecy. This was therefore the Spirit of *Gregory*; by this way did God conduct him; this is the Doctrine taught him by *Christ* our *Lord*; in whose pains and death he found his spiritual delight: for, other delight he never coveted, as hath bin said. Yea he used to say; *That Men perfect in spirit are displeased at the having those gusts, which Beginners do willingly entertain. For, a Man is affronted with the being offered a Bunch of Grapes, or an Apple, wherewith a Child is much delighted.* And he added: *That the present life is not a life of joy, and rest; but of sorrow, and labour.*

In fine, this his rejecting of Delights, though these spiritual, proceeded in him from a most perfect Poverty of Spirit, which God gave him; the property whereof is not to desire any thing but God, for his own sake; in which consists true Charity, and the heighth of Christian Perfection: so that, whosoever loves God more, is more perfect, whether with, or without, those gusts. For, if a poor Cobler mending his Shoes love God more than a Contemplative, (how great fruition soever he have attained) he would be the more perfect in a Christian life. With

With this spirit *Gregory* mainly aimed at the intension, and purity of Charity, desiring ever in his life and labours to imitate *Christ* our *Lord*; on whom he fixed his eyes, as on an excellent Original, from which he was to copy the best way of labouring: saying with *David*; *Mine eyes are always on the Lord*, *Psal. 24. 15.* To which purpose he was wont wisely to apply that Sentence; *A wise mans eyes are in his head*, *Eccles. 2. 14.* meaning, that a Wise man always hath his eyes fixed on *Christ*, who is his Head. For, said he: *The Soul touched with the Love of God is like the Mariners Needle*, which, by being touched with the *Loadstone*, stands ever pointing to the *North*; *And so in Spiritual Men there must be also this admirable property*, that in every place and affaire, they retaine this inclination, and propensiy, of having their eyes always fixed on *Christ* our *Lord*.

He pleased himself much with those that did this. And thereupon, Four Persons, very Spiritual, and great Servants of God, coming to see him once, and sitting one day at the Table with him, it so fell out, that they were all bare-headed; He looked chearfully upon them, and said: *Blessed be God, that*

all we, who sit at this Table, have our heads uncovered. He spake with spirit, and meant, that they were all spiritually looking on Christ, who is our Head; and who at that time was uncovered to them all: and, by the signes we discerned, I hold for certain, he saw the Interior of those there present; for, as we have intimated, God many times did him this favour: and, considering the Vertue, and good Spirit of his Guests, it might be believed, they were in a disposition of having then their thoughts bent on God. Of this Holy Man I ever concluded, that he never lost sight of God, and therefore God never left looking to him; according to that of Job: *God will not take off his eyes from a just man*, Job. 36. 7. And by this Divine aspect God so preserved him, that he never stumbled, notwithstanding all the obstacles, and snares, the Enemy laid for him; but freely, and securely escaped them, as hath been shewed.

CHAP. XXX.

Of the Effects of his Prayer.

I Always knew, God wrought wonderful things by the Prayers of the Holy Man *Gregory*; but I perceived also, that, out of his great humility, he revealed to none these extraordinary Effects: for, he never told any such to me, though so intimate with him. Yet I am certain, he understood of the strange things which our Lord had wrought by his Prayers: of which, to God's glory, I will relate some, which by other means I came to know.

In the Year 1579. at our *Lady of Remedies* there came to visit him a *Priest*, much troubled, because he did not persevere in the service of God, but, by reason of occasions that were presented him, had grievous lapses, and therefore earnestly requested him to pray to God for him, and counsel him what was best for him; since, certainly, he would do it, though it were to go to a Mountain, and be a *Hermite*, in regard his Salvation

218 *The Life of Gregory Lopez.* Ch. 30
vation was no light matter. To all which
Gregory answered only these words ; *Be
you for this year a Hermite in Mexico.*
Which he understanding, as it ought to
be understood, endeavoured to change
his life, and lived with much improve-
ment of his Soul. Now, this *Priest* go-
ing once through the Streets of *Mexico*,
(for, he employed himself in works of
Charity towards his Neighbour) had a
Call, and interiour Word, without re-
flecting then on what the Holy Man
had said to him, yet his Call agreed with
it, which was, that he should observe
Interiour Recollection. And at the same
instant (through the Divine Mercy) such
strength and courage was given him, that
he went recollected through all the
Streets, and publick places, praying
within himself, so that no impediment,
business, or noise was able to divert him
from this Exercise, as if he had for fifty
Years exercised himself in Prayer. He
found himself a new man, and so much
altered from what he was formerly, that
at that very instant all thoughts of the
Earth left him, and he embraced those of
Heaven. He quitted all complements,
and Visits (for, these were they that did
him hurt); and all his converse, and de-
light

ight was to be retired within himself reating with God of his Salvation. Im-
mediately he began to be much alone, ex-
cept Charity required of him the con-
trary; people disturbed him no more
han if they had bin trees, or rocks: he
began to use *Fastings, Disciplines, Cilices*;
and God exercised him with many *Tempt-
ations*, greater than any he had met with
in all his life; whereof some were inter-
ior, others exterior: yet the same Lord
gave him strength to defend himself, as
though he had bin an old beaten Soul-
dier, and ancient *Hermite*. He began
also to live in *Poverty*: and, by *Gregory's*
prayers God formed in him the *Eremit-
ical Life* as perfect, and compleat, as if
he had dwelt many years in the *Desert*.
And, that he might not want any of the
things that usually befall *Hermites*, he
was almost all that Year tempted visibly
by Devils. That Year expired, he went
to conferr with *Gregory*, who was then in
Guasteca; gave him an account of his
Life, as he had before done at our *La-
dy's of Remedies*; and having bin some
eight days in his company told him, *Now
the Year is past, wherein I was to be an
Hermite, from hence forward what must
I do?* He answered only these words;

Love

220 *The Life of Gregory Lopez. Ch. 30*
Love God, and your Neighbour : and
with this they parted. So, the *Priest*
returning for *Mexico* began in a lonely
place that was in the way to think on the
aforesaid words ; and having already
studied the matter of *Charity*, he con-
ceived, he understood sufficiently this
point, and thereupon went somewhat
unwillingly to that *Exercise*, to which
he had been directed. But, rememb-
ing how much good *Gregory's* first counsel
had done him, he began to humble him-
self, and to apprehend, there was in those
words some deeper *Mystery*, than his
meaning arrived at : So, he resolved to
make them the subject of his *Prayer*, and
beseech God to discover, without re-
garding his arrogance and pride what lay
hidden therein. When presently he
perceived an interior speech from God,
very intelligible, and distinct, which said
to him ; *That you may attain the Love of*
God, you must divest your self of all you
are, and possess ; and dye to all things of the
World. Hereto he offered himself with
all his heart, to the end the Divine Ma-
jesty might consummate this mercy in
him. Immediately he found in himself
that divestiture and disengagement God

re-

quired of him: and withall received
an *unction* of the Divine Love so exces-
sive, that neither his Understanding was
able to comprehend, nor his Heart capa-
cious enough to receive it; even totally
anguishing away in this great *Gift*: and
he said, it was a wonder that he did not
fall off the Horse, which then he rid on.
By this the *Priest* understood the depth,
and perfection of *Gregory's* counsel, and
the efficacy of his *Prayer*: and he endea-
voured to cleanse and to dilate his heart
for the receiving such a favour, and
made firm purposes of following in eve-
ry thing the will, and conduct of God,
what way soever he pleased to lead him.
In that *Rapt* of *Love* he continued the
pace of seven hours; during which
God shewed him the *Vertues*, and their
Beauty, and some he made him experi-
mentally apprehend, and as it were feel,
and possess them. This favour left
in him a great effect, which was,
that for the space of Six Years after
he was extraordinarily sustained in
the same *Love*, almost always ex-
ercising some act thereof, and practi-
sing those *Vertues*, God had shewn
him: and even to this day, being

now

†*Holy Gregory's Life was written by Father Lopez in A. D. 1598. (as appears by Domingo de Ulloa the Bishop of Mechoacan his Letter to him set before this Book) ; but this and some other Additions were made to it not long before the publishing of it, which was in A. D. 1612.*

now above † thirty Years since, it is his support, and staff for persevering, amidst all his tribulations and afflictions, courageously in God's way. And many other things have befallen him which are not here recounted, because this is sufficient to shew, how acceptable to our Lord the *Prayers* of this *Holy Man* were, even during the time he lived in this Exile.

A certain Person very earnestly requesting *Gregory Lopez* to undertake the charge of him, that he might advance in the Spiritual Way; he bade him: *Go, Brother, for Jesus Christ is your Master.* And presently he felt the truth hereof in his Soul, and perceived it by the effect; for, he began to proceed with so great a difference in his spirit, as seeing is from blindness: immediatly God gave him a knowledge of his own Nothingness, and *Christ's* being the *Verity* so evidently, that he began to be quite another man; acknowledging the sublimity of such a favour.

favour befell him for the *Prayer of Gregory*. He hath since that had many *Ex-tasies*, and *Rapts*, whereby his soul gaineth more humility and courage.

A *Religious Woman*, of great vertue, and spirit, had an interiour advertisement of a sore affliction that would befall her. She was exceedingly troubled hereat for the space of eight Months, fearing this affliction might prove some offence against God, and therefore recommended her self to the Prayers of all the Servants of our Lord. So, this *Religious Woman*, having communicated on the Festival of the *Virgin our Lady's Nativity*, being in Prayer had a particular impulse to recommend her self to the *Prayers of the Holy Man Gregory Lopez*, who was at that time in *Santa-Fè*. Insomuch as that she intreated a Gentleman who somtimes visited her, and is now a *Religious Man*, to go and desire him to recommend her to God. The *Holy Man* received the message from Him, and answered: *I will do so: let her be faithful to God, and fear nothing; for, she shall not fall into any offence against him.* Upon this she remained as quiet, as if an *Angel* from Heaven had said it: and things fell out just as *Gregory* had for-

foretold. But the Gentleman going to *Santa-Fe*, to carry this message, by the way went in to the *Covent of S. Dominic* at *Mexico*, to request a certain *Religious Man* of eminent Sanctity that he would recommend to God this *Religious Woman*, his Penitent. The next day this *Religious Man* being at Prayer was rapt in Spirit, and saw holy *Gregory* kneeling in the Presence of *God*, and praying for her ; and that the Divine Majesty accepted his Petition with great willingness ; and told this person, that his Servant *Gregory* took much care for her in his *Prayers*. This the *Religious Man* related with much resentment, and many tears ; and affirmed, that in that *Vision* he came to know *Gregory Lopez* ; for he knew him not before. The *Religious Woman* became thence-forward much devoted to the *Holy Man* ; who at the day of his death requited her : for, she, knowing nothing thereof, had, for four days space, a very particular sentiment of the Goodness of *God*, and how much she owed to him, with a manifest discovery of the deceitfulness of the World ; and she conceived, that for certain *Gregory* had obtained her that favour from *God* ; because he was then in

Heaven enjoying his Divine Presence.

There was a Priest that bare a great affection to the *Holy Man*, and who followed his counsel and direction in the way of Prayer; him God had done certain favours, in the which he took such content, that in the enjoying thereof, he neglected any further advancement in the Spiritual Way. *Gregory*, seeing his manner of procedure, alledged that Sentence of *Isaias*; *Thou hast found the life of thy hands, and therefore thou hast not asked*, *If. 57. 10.* with the which God much opened his eyes, to walk with more disengagement of his Spirit, and to plunge himself into that vast Immensity of *God*, without attaching his heart to ways of his own, or also to those favours, with which God otherwhiles had conducted him. For, he endeavoured to strip himself of all things whatever, to be, thus, the more disposed to obey in all occasions the Divine Will, and not to make a stop in the Spiritual Way; receiving hereby much improvement both for himself, and for others.

A Yong Man, of very good desires, few much disquieted for four or five months, and the principall cause of his quiet was the not knowing what state life to chuse, for his Salvation. Here-



with

226 *The Life of Gregory Lopez.* Ch. 30,
with he acquainted some pious and de-
vout Persons, desiring them to pray for
him; and, when none of these means
served to calme his spirit, in this distress
he remembred him of *Gregory Lopez*,
and went to *Sancta-Fè* to visit him: now,
though he was a Yong Man, without de-
pending upon any, yet the meer beholding
of him imprinted in him such a rever-
ence, that, notwithstanding *Gregory* was
of an humble aspect, and in a poor habit,
he said, he had never in all his life seen
a man, that rendred him both interiorly,
an exteriorly so much composed; and
that it seemed to him that he saw in his
look somthing more than Humane. He
requested him to recommend him to
God, that his Majesty would vouchsafe
him light, to chuse that State, wherein he
might do him most service: and, upon
Gregory's saying only, *Rest your self con-
tent, for I will recommend you to God;*
his spirit was calmed, and the foremen-
tioned inquietude never returned more;
which he attributed to the *Holy Man's*
Prayer: and, chusing the state of *Priest-
hood* he died in very good repute for
Vertue and Sanctity. He affirmed also
upon oath, that, going at other timesto
Gregory, & acquainting him with several
temptations of his, he always return'd
very

Another person, very well affected to *Gregory*, went where he was, and the first night sustained divers and very sore temptations, of which straight in the morning he gave him an account ; whereupon he answered ; *I forgot myself last night ; it shall not be so from hence forward* : and the nights following he found himself more eased, and with more devotion ; which he held for certain befell him by the *Prayers of Gregory*.

CHAP. XXXI.

*Of the reverence he caused in them
that looked on him.*

IT is indeed a thing very worthy of observation, that a Man, poor, solitary, and unknown, clad in grey Sack-cloth, always bare-headed, and abandoned, as it were, should strike such an aw and veneration into those that looked on him, that, though they were people of much converse in the world, yet some should not be able to speak a word to him. Indeed Vertue and Sanctity do happen to be honoured, and reverenced even by those that do not practise them ; for, Good always looks well : and, since, through our sins, it is so rare in the world,

228 *The Life of Gregory Lopez. Ch. 31.*
no wonder, though it cause admiration, and fear.

A Person of quality, and of much vertue, repaired with a great desire to see the *Holy Man*, and to treat of a busyness of importance, that disquieted his Mind, and made him melancholick and sad ; as soon as he came into his presence he was troubled, and speechless, so that he could not say a word to him : being in this perturbation, and *Gregory* still expecting when he would declare his necessity, he was not able for a long space of time ; till the *Holy Man* lift up his countenance, and looked on him a while (possibly, recommending him to *God*) and in the end eased his pain, and answered his doubt, and satisfied him in every thing that he would have asked, had he not bin struck dumb : at which he grew more confounded and amazed, perceiving, he had understood his very mind and thoughts by the divine light of *Prayer*. So, going forth he related this passage to another devout *Cavalier*, that came along with him, and, asked by him what should be the cause of that perturbation of his, He answered ; the seeing so venerable an aspect, with so great mortification, and so holy & interiour a recollection ; and that he went away astonished, because,

Ch. 31. *The Life of Gregory Lopez.* 229
without his acquainting him with his busi-
ness, he had given him so particular an an-
swer to all that was in his heart.

There came to see him a Yong man a *Stu-*
dent, and, before the *Holy Man's* speaking a
word to him, such a fear and amazement
seized his spirit, that he immediatly deter-
mined thence-forward to change his life, &
was afterward a *Priest*, very retired & ex-
emplary, continuing for the space of those
five Years that *Gregory* lived, to conferr
with him.

A certain Gentleman's Servant came to him
with a message from his Master, & being in
his presence was seized with such a terrour
and astonisiment, that he was not able to
speak, whereupon going forth he said; *It is*
one thing to spek with these Men of God; &
another, with Men of the World; *I never*
thought any man's countenance could ever
have trouble \pm me. Not many days after
coming with another message, and telling it
me, I asked him, if he would go in, & deli-
ver it himself to *Gregory*, he answered me,
No Sir, I pray, do you tell it him; for I dare not.

Another came a great way off to this Vil-
lage of *Sancta-Fè* to visit him, and, having
heard reports, and commendations of his
Sanctity, was troubled in his mind that he
was to appear in his Presence; but, when he
approached and saw him, so great was the

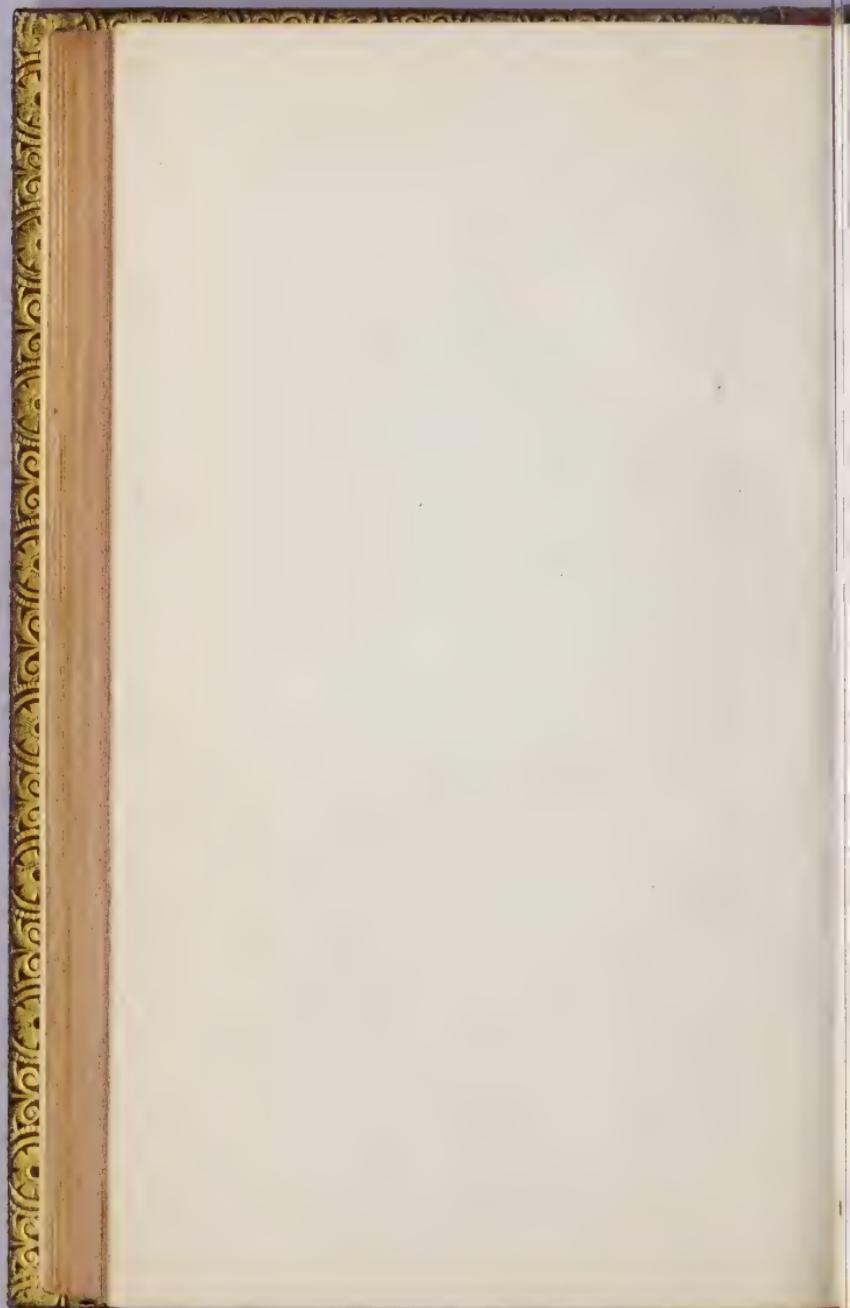
230 *The Life of Gregory Lopez.* Ch. 31.
interior Joy which he felt, that, unable to
conceal it, he told the *Holy Man* what
passed, whereto he answered : *Give God*
thanks for it. This his Joy continued for
two days, to the great improvement of his
Soul ; and he said, he conceived, he had seen
an *Apostle* ; and that, on that occasion, God
gave him such extraordinary sentiments, as
he was in no wise able to declare. He affirm-
ed, that the second time he saw him, with
the merely looking on him, without asking
him any thing, he found himself inwardly
satisfied concerning his doubts. For, as
hath bin said, our Lord had bestowed this
favour upon *Gregory*.

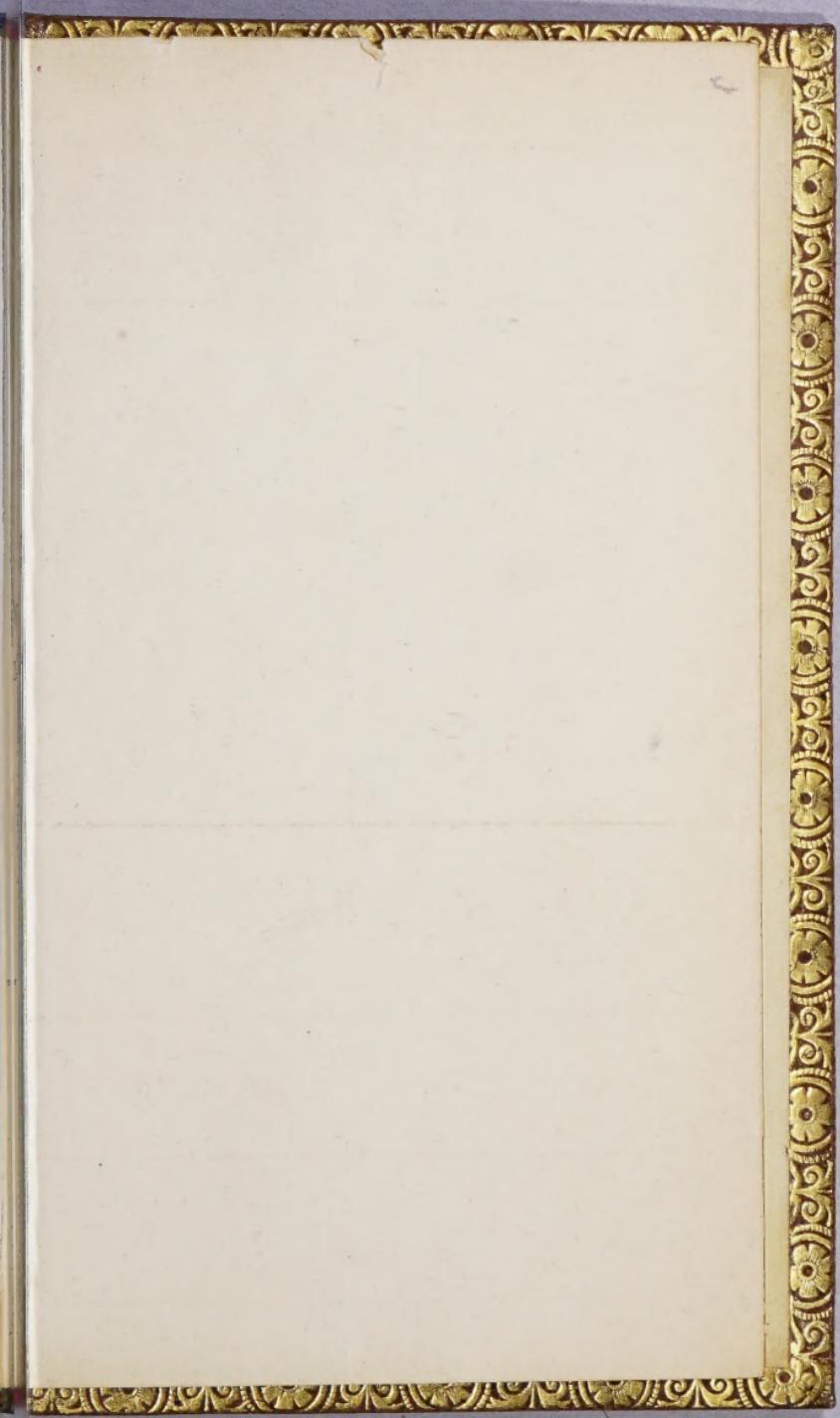
These (*Christian Reader*) are the Wonders
which God wrought in his Servant *Gregory*
Lopez; which furnished me with matter for
a larger, and compleater Narration, had I
not bin discouraged by that want of Devo-
tion, into which in our times the Faithful
are fallen; whom the brevity of a Book must
invite to read it : hereby causing Writers,
where our *Lord* hath bin very liberal in do-
ing his Servants favours, to be very sparing
in relating them. Therefore I content my
self with having given the Contemplatives
an occasion of inferring, from what is said,
how many the excellencies were, and how
great the fire of *Divine Love*, that enflamed
the happy soul of *Gregory*, since the mere
sparks

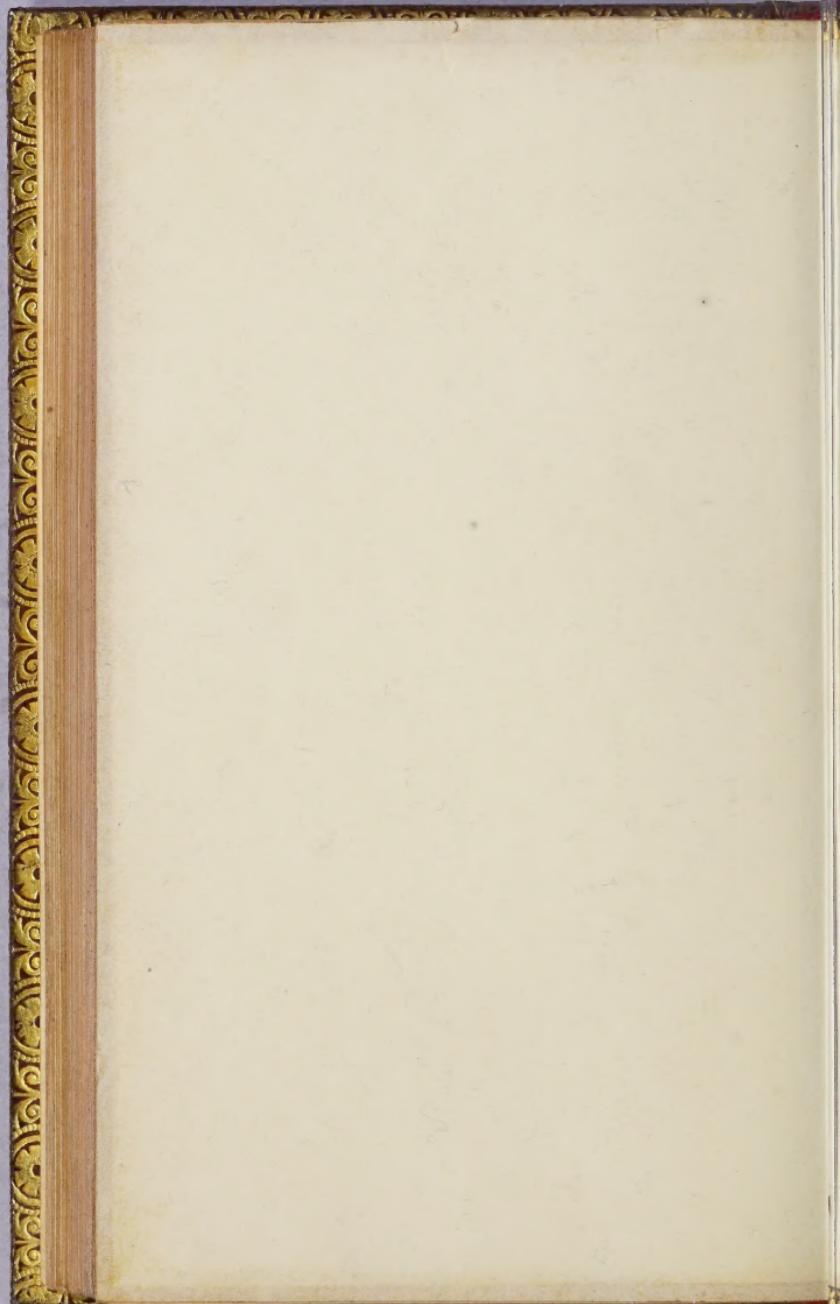
Ch. 31. *The Life of Gregory Lopez.* 231
parks thereof that flew abroad, so much a-
gainst his will, (by reason of that continual
vigilance, whereby he always procured
that his actions might be concealed from
Men's, and only acceptable to God's eyes)
these alone, I say, were sufficient to make his
life be accounted for miraculous. And this
very justly: For, whosoever considers the
railty of our Nature, its reluctance to Ver-
ue, and inconstancy in practising it; and,
withall, the heroicall actions, and perseve-
rance of *Gregory*, may very plainly per-
ceive, that his manner of life was no less
miraculous, and is as rarely seen as it is to
raise the Dead, & perform by the grace of
God other like Supernatural works. Now,
that so far forgetting all his contents; his
disengagement from things of flesh, and
blood; Poverty, both interiour, and exte-
riour, so well observed; his Mortification,
and Abstinences, not only from things that
east the Body, but likewise from those that
do renew the Spirit, and help in part to de-
ray the charges of such as traffick in Spir-
itual Matters; such a wonderful Silence so
rarely seen, interrupted in due times with
sentences, which in few words had such
great effects; a neglecting of his own conve-
niences so far, as to have his mind meerly
on God, and almost totally to forget him-
self; a profound Humility, whereby he
thought

232 *The Life of Gregory Lopez.* Ch. 3.
thought so basely of himself, and so well of all besides ; such a confidence in, and particular resignation to, *God*, desiring rather to rely on the Providence of his *Majesty*, than the care of *Men* ; the not speaking an idle word (a defect ordinary, even amongst persons very perfect;) the shewing so great discretion as never to become tedious or offensive to his Neighbours, yet without failing to aid them in their necessities ; an invincible Patience, wherewith he sustained such troublesome persecutions, & flanders, as the Devil invented to obscure his reputation ; an universal Knowledge of the *Holy Scriptures*, wherein he had for his Master the *Holy Ghost* ; And lastly, such a perfect Union with *God* in his Spirit, and his most high Prayer, continued throughout the whole course of his life, so as that the diversity of times, places, or persons did not interrupt it ; These were all so many Miracles wrought by *God* in his Servant *Gregory* ; and do assure us how prevalent his Intercession is with his *Divine Majesty* ; that thereby also we may procure to imitate his Vertues ; and thus more advance the Glory of *God*, devotion to the *Saint*, and our own good : the only thing that I designed, in writing this *Book*, *Farewell*.

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